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Organizations for youth

ORGANIZATIONS FOR YOUTH

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ORGANIZATIONS FOR YOUTH

*Leisure Time and
Character Building Procedures*

BY

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ELIZABETH R. PENDRY

*Educational and Vocational Guidance Counselor
New York City Public Schools*

✓AND

HUGH HARTSHORNE

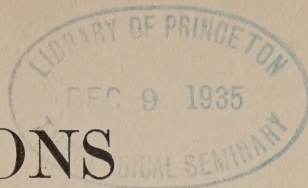
*Research Associate in Religion
Yale University*

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To

THOSE WHO ARE GIVING
OF THEIR LIVES IN SERVICE TO
YOUTH

PREFACE

In this handbook various organizations and programs for character education are allowed to speak for themselves. Not only was the published literature carefully studied, but in addition an extensive questionnaire was submitted to each group asking for information which could not otherwise be obtained. In most instances this questionnaire was filled out by officers or originators of the schemes. From this and other available information, a draft of the summary description of each organization was drawn up and submitted to its responsible officers for correction and approval. Where changes in factual data appeared probable, the copies thus revised were again submitted for final review before publication. In certain cases the write-up provided by the organization has been used. In the instances in which no questionnaire was returned or the write-up not corrected or approved, the organization in question has not been included. It may be seen, therefore, that, although the essays are not official in the sense of having been formally approved by controlling boards of directors, they nevertheless represent the views of executives who are intimate with the details of history and program.

It has not been the purpose of the authors to offer independent approval or disapproval of these plans and programs. A most serious effort has been made to give each one full opportunity to offer to the public an interpretation of its own point of view. In the Introduction a few references are given that will enable any reader to work out his own appraisal of any plan or to improve the character values of his own organization. The assembling of these descriptions and interpretations gives for the first time a fairly comprehensive view of practically all nonsectarian

and privately promoted programs* which are national or international in scope or outlook. On this basis it was impossible to include many important organizations of more strictly denominational character, such as the Carroll Clubs, Cadets, and Knights of Columbus, the Young People's Society of Christian Endeavor, the Y.M.H.A., and the Y.W.H.A. Most of these, however, are listed, with their addresses, in the Appendix.

The forty programs finally selected for publication are grouped for convenience in five classes: independent societies, like Scouts; junior groups associated with the Service Clubs or Orders; plans devised for use in connection with schools, such as Knighthood of Youth; plans pursuing some special interest, as sportsmanship; and the inter-religious groups, of which the Y.M.C.A. is an example. In connection with each organization is a statement of its main purpose, its history and growth, its program and procedure, its philosophy and method, its use of motives and awards, and such evidences of its success as its proponents cared to offer.

The authors are immensely grateful to the many officers who have been at great pains, in correspondence and interviews, to present accurate and illuminating descriptions and interpretations of their work. It is to be hoped that in the course of editorial reconstruction no injustice has been done to any. Changes in philosophy, leadership, and size are constantly occurring. Some organizations may even have ceased to exist. If so, the reader may still profit by some knowledge of their past achievements.

It may be of interest to record that this book grew out of a project started by the Character Education Inquiry, which was conducted at Teachers College, Columbia University, from 1924 to 1929, with the cooperation of the Institute of Social and Religious Research. This fact

* Two exceptions are the 4-H clubs, fostered by the Department of Agriculture, and the Young Citizens League of South Dakota, both of which are included.

should make it apparent that it is not the authors' intention to offer these programs for wholesale and uncritical adoption. The purpose is, rather, to encourage mutual acquaintance among them and such constructive criticism as may well come from the knowledge of how others view the problem of character education. Among these forty plans will be found a great variety of theory and practice. It is hoped that this very diversity will prove stimulating to further experimentation in the wise use of leisure.

E. R. P.

H. H.

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ORGANIZATIONS FOR YOUTH

INTRODUCTION

CHARACTERISTICS OF ORGANIZATIONS

Modern psychology has led to the realization of individual differences and modern sociology points out the great variety of social groupings and of community needs. Fortunately the programs and procedures of the character education organizations are sufficiently varied and flexible to meet many of these conditions. The Camp Fire procedure attracts one type of girl, the Girl Scout plan another. The Boy Scout may graduate into a Sea Scout, or he may find new satisfactions in a more fraternal organization like DeMolay. Another type of boy may select the freer program of the "Y." Young boys whose fathers are their best pals will delight in the Indian Guides activities; others whose parents need to learn to be pals may find Cub Scouting an open door to new family fellowship.

Some procedures include more intellectual pleasures, some more physical activities. A few are rich in spiritual values, some highly symbolic and ritualistic. Junior Achievement emphasizes practical handicraft, and Junior Red Cross seeks accomplishment in world-wide service and friendship.

Many organizations are earnestly striving to understand and apply modern psychological conclusions and to meet new social needs, and almost every program is planned to permit flexibility and adaptation. For this reason any statement about a procedure as it is today is subject to

revision tomorrow. Indeed the tendency to adapt constantly to new ideas and social conditions, to change a plan or program, has necessitated the constant revision of the descriptions in the course of preparation.

Among so many programs it is to be expected that some will be found for younger groups and some for older. The procedures for the younger boys and girls, Cub Scouts, Indian Guides, Brownies, etc., reflect the need for a reemphasis on home and neighborhood life. To this end some of the plans for children of eight to twelve wisely start with the parents and with their appreciation and cooperation. The home, the back yard, and the neighborhood are the first scenes of adventurous activity and service projects.

The group activities for ages twelve to fifteen, the junior-high-school age, begin to broaden the horizon of interests. Organizations for these years continue to sponsor home activities, but they also encourage hobbies, vocational explorations, athletic contests, individual projects, and the winning of honors for individual accomplishments. The boy or girl of this age still dares to be different from the group, and often likes to explore a variety of trades, skills, and hobbies, as well as his own abilities, strength, prowess, and powers. Few seem to persist in any one endeavor. Often they freely speak about their ideals, their future vocations, and their inner thoughts. Hence procedures for this age—Scouting, Boys' Clubs, Junior Achievement, 4-H Clubs, Girl Scouts, Camp Fire Girls, and many others—encourage individual as well as group projects, exploration into new experiences, vocational hobbies, and the like.

Adolescents of fifteen to eighteen years begin to show more group consciousness, more of the fraternizing spirit. High-school young people usually desire to be like their fellows, in dress, in speech, in expressions, in ideas. Individualism is submerged in group desires. At this age, boys and girls wish to belong to some group and to have a sense of security in that group. This makes the fraternity pledge and initiation not only attractive but definitely desired.

Individual thoughts and the inner self are usually well guarded. The boy may find a confidant in some adult, but usually this confidant will not be within the family circle. He desires now to have attachments and loyalties outside the family group; he is reaching out for larger contacts. His school, his club, and his Sunday school give new areas for the operation of this larger sense of loyalty. He appears less interested in his family, much less responsive to their interests and activities. Sometimes he seems almost ashamed that he has a family, although beneath his independent attitude he has a deep interest in it and a tendency to set very exacting standards for its members, lest they embarrass him. He wants his mother to appear beautiful always, but particularly when he is with her. Little sister must be all that his boy friends admire, yet a little better than any of them could appreciate. His father must be a perfect combination of all his ideals in sport life, business, and social form. He loves his family but he often appears indifferent to them, embarrassed when with them, and always capable of getting on without them.

Procedures for this age usually center around an adult club leader or camp counselor, and mother and dad form an appreciative, cooperative background, only appearing on state occasions. Self-elected or group-chosen activities, hikes, experiments in self-government, athletic contests, and glee club or orchestra usually have a place in the programs.

Of course it is the aim of all wise leaders to interpret the family to impetuous youth and to help the family understand its boys and girls. Unfortunately too often fathers forget their own youth and early in their son's struggles with dawning manhood they withdraw their friendly companionship and become too severe, or they give up the task of helping and guiding and just let the boy go his own way. Wise leaders in all club procedures are definitely trying to act as mediators between the older and younger generations.

But there are some organizations made up partly of "dads" themselves many of whom are working earnestly

to improve their own understanding of youth and to serve many less privileged children. Such organizations are the Kiwanis, Rotary, Optimists, Lions, all international and all business men's clubs with "Service" as their chief aim. In many localities they are doing efficient work.

UNMET NEEDS

Unfortunately there are too few procedures for young people of eighteen and older. Crime statistics show that this is the most dangerous age. Yet the Y.M.C.A. and Y.M.H.A., Y.W.C.A. and Y.W.H.A., a few church organizations,* Toc H, DeMolay, and semifraternity groups are practically the only general organizations which aim to reach these boys and girls. Young manhood and womanhood are calling for expression, for more wide-flung purposes and aims. Procedures for the younger groups present well-planned programs made almost wholly by adults. But now, more than ever, a youth desires to act according to his own ideas and plans. If such opportunities cannot be offered him by legitimate clubs, he joins secret clubs of his own making. Probably Toc H meets this need ideally in many cases, as evidenced by its growing popularity since the war. The Y.M.C.A. and the Junior Chambers of Commerce offer him mediums of expression, but perhaps too little opportunity to plan the program or the procedure as an expression of himself and his group. Experts are all too easily available. There is nothing important left for him to do, to think out, and decide.

The world demands either too much of youth or too little. Available work is overburdened with drudgery and exact-

* Special mention should be made of the Seamen's Church Institute (National Headquarters, 80 Broad Street, New York City), which maintains in almost every American port a club for sailors and boys interested in sea and ship life. Individual and group guidance, games and athletics, classes in seamanship, navigation, nautical crafts, etc., are available to boys fifteen years and over.

ing directions. The youth that has no work seems to have nothing. Never before have young people of eighteen and over been so at a loss. School days are done for most, and they want to "get a job," to create, to progress, to get established, and to move toward success. And there are all too few chances to start a real life work. Already the boy's school days have been prolonged years beyond those of his father. Vocational guidance, vocational education, and social organizations have combined to prepare him more completely than his father was prepared. Nevertheless life asks him to postpone his real vocation for some bread-and-butter job and to put off marriage and self-direction.

Furthermore life has prolonged dependence on the home. At fourteen to sixteen the boy or girl is still a child, with practically no sense of responsibility. The girls may learn a little in the home duties, but too often neither boy nor girl has any home duties and so neither achieves the skills of cooperation, responsibility, and good workmanship that might properly be expected of this age. Failure on the first job is often due to this lack.

These and many other abnormalities in modern family relationships and social arrangements sharply reveal the great need for the development and support of organizations which will interest these young people in service to society or some great cause, to help to continue their idealism, to give scope to their growing spirit of loyalty and brotherhood, and to provide the inspiration to ethical integrity and creative living which business does not seem to offer. Those who work among youth in schools, colleges, and social groups find them sincere, hopeful, responsive, and capable when given opportunities. But too often employers and parents are themselves unresponsive, lawless, and unwilling to cooperate and to help guide youth through the treacherous social order they themselves have created.

Perhaps not for generations has youth been so robbed of its own home and its own life as today. It is a marvel that

there is not more crime. Perhaps the adults had hoped to get all the work of the world done, make all the commodities and the currency the world needed, and then to lay it all in the lap of youth. But youth still has the creative urge, the desire to work and to serve, and no inherited wealth or inherited privilege can satisfy it.

COOPERATION AMONG AGENCIES

Day schools, churches and church societies for youth, vacation and weekday schools, as well as the organizations described in this book, offer an extraordinary array of opportunities to American youth. Here may be found facilities and leadership for all. Nevertheless a large proportion of youth is not reached at all, and many of these through only casual contacts or by highly specialized programs. Cooperation among the various movements and groups is fast becoming a critical need, as the aims of churches, schools, and clubs draw closer together and are increasingly defined in terms of character. Only hopeless confusion and waste of funds, leadership, and opportunity can result from the continued isolation of these groups. Strong community leadership is needed to devise a community-wide program which shall include every child and every young man and woman.

Without waiting for such a community-wide program to develop, however, individual contacts can frequently be made, and almost any agency can profit by taking up with some other agency any cases that need special help. Thus schools have frequently found that excellent cooperation can be procured from churches and clubs in working out supplementary activities and additional leadership for individual boys or girls. A leader has only to reach out his hand to touch other leaders who either already know of the problems he is facing with some youngster or will offer needed assistance in arranging for him a more adequate program of activities.

It is hoped that this *Handbook*, describing as it does a few of the nonsectarian national organizations for youth, may make some contribution toward the mutual understanding that must be the basis of comity and cooperation among all who work for and with youth. With what degree of wisdom and to what extent these organizations are providing this needed moral support and this opportunity for participation in idealistic endeavor may be gathered from a perusal of the programs described in this volume.

RESOURCES FOR THE STUDY OF CHARACTER EDUCATION

It is not the intention of the authors to engage here in theoretical discussions of the nature of character education. Almost every possible type of process is represented in the various programs to be described, and the reader has only to compare these to see the wide range of philosophy and method now prevailing. Too great uniformity is certainly not desirable. Doubtless any organization, however, could improve its procedure by reference to what others are doing and by applying to it the results of educational research.

Two documents published by the National Education Association under the title *Education for Character: Part I, "The Social and Psychological Background,"* and *Part II, "Improving the School Program,"* available from headquarters, 1201 Sixteenth Street, N.W., Washington, D.C., at 25 cents, contain summaries of recent literature.

Public-school programs are outlined in K. L. Heaton, *The Character Emphasis in Education*, and many types of work and theory are summarized in the *Tenth Year Book of the Department of Superintendence* of the National Education Association.

A few other books, giving critical appraisals of current methods and constructive suggestions as to procedure, are:

Bower, W. C., *Character through Creative Experience.*

Coe, G. A., *Educating for Citizenship.*

Hartshorne, H., *Character in Human Relations.*

Newmann, H., *Education for Moral Growth.*

SECTION I
SOCIETIES

1. THE BOY SCOUTS OF AMERICA

The Boy Scouts of America is an organization that uses the interests and activities common to boys of ages twelve to eighteen years, and the environment and lore of home, city, or country life, the open trail, and camp life as bases for growth in character. Headquarters, National Council, Boy Scouts of America, 2 Park Avenue, New York, New York.

History and Growth.—The Boy Scouts of America was incorporated February 8, 1910, through the interest of W. D. Boyce, who had observed the good work of the Scouts in England under Sir Robert Baden-Powell and other public-spirited men. Some thirty-seven organizations representing boys' work in America in conference together initiated the work here. "In June, 1916, Congress granted the Boy Scouts of America a Federal charter, a rare distinction which has occurred but a few times in our history." At that time the bill stated, "The importance and magnitude of its work is such as to entitle it to recognition and its work and insignia to protection by Federal incorporation." Since the granting of this charter the membership has increased from 270 councils and 333,269 members in 1918 to 546 councils and 752,414 boy members on December 31, 1934, representing 30,904 Scout units in various institutions. These 546 councils and their members bring all but parts of 254 counties, all the principal cities, and 95.2 per cent of our entire population in touch with the privileges of the Council's program through local supervision. There are 556 troops which have no local council supervision but are directly related to the National Office.

Boy Scouts who are fifteen years old and of first-class rank may be organized as Sea Scouts and instructed in sea

lore and practical seamanship. Ranks of apprentice, ordinary, able, and quartermaster seamen carry them through until at eighteen years of age they may become assistant Scoutmasters and finally Scoutmasters on land or "Mate" and "Skipper" as Sea Scout leaders. In December, 1933, there were 20,000 Sea Scouts in the United States.

For some years the Boy Scouts have realized that the pre-Scout years of nine, ten, and eleven should also have attention. Through the generosity of the Laura Spelman Rockefeller Memorial Fund a three-year scientific study was made of the character and interests of such boys, and a program and literature developed for this age group. In April, 1930, Dr. H. W. Hurt and the committee brought forth a program for this group which they asked leaders to try out and criticize. This is called the Cub Program. Some 13,500 leaders assisted in making the program.

Organization and Administration.—The Federal charter of the Boy Scouts of America protects its membership, program, insignia, etc., from imitation and exploitation by others. It makes all Scout troops subject to the standards and policies universally basic in the Scout program and procedure as outlined by the National Council at headquarters. This National Council consists of representatives from local councils and other outstanding citizens. It acts through an elected governing Executive Board of forty-five members, which employs the National Staff and supervises the work throughout the nation. The National Council is responsible for literature, handbooks, training courses, printed helps, *Boys' Life* and *Scouting* magazines, promotes national conferences for Scout executives, maintains a national court of honor, and serves as a base for issuing Scout awards. With the cooperation of the committees representing churches, schools, universities, and business organizations, it develops policies and promotional literature for the advancement of Scouting through the local institutions and the troops.

The local councils are composed of adult representatives from the parent institutions or communities which foster the Scout troops; and members at large representing the various interests of the community. These councils are service stations which maintain supplies, badges, courts of honor, training courses, camps, bulletins, and supervisors who visit the troops and give them personal aid. These local councils develop their own training courses for Scoutmasters and other volunteer leaders, assume full responsibility for the administration of Scouting within their council areas, and conduct local courts of honor in accordance with the policies and standards of the National Council. The local council employs one or more men who devote all their time to Scouting as Scout executives.

The local council also has a staff of commissioners who give voluntary service as supervisors of troop and intertroop activity in each council. The council territory is sometimes subdivided into "districts" with a "district commissioner" as a general supervisor.

The country as a whole is divided into twelve regions corresponding rather closely to the Federal Reserve regions, with a Regional Committee appointed by the National Council in general charge.

The local troops are administered by the parent institutions which foster them and in no case does the local or National Council usurp the authority of the parent institution to administer its own Boy Scout troops so long as it maintains standards and observes Scout policies which involve relations with other institutions on a universal service basis.

Each local troop is autonomous, and its organization is vested in a local troop committee of not less than three male adult American citizens appointed by the parent institution. This committee appoints the Scoutmaster and generally oversees the administration of the troop. These committeemen, the Scoutmasters, and the local council members participate in the planning of the national program and

policies by contributing to various studies with respect to administration, aims, methods, etc., by expression through the Scout publications, as well as by representation in the National Council or on various committees.

A troop consists of not less than eight boys. Each of these must make application with the approval of parent or guardian and pay a registration fee of fifty cents. The names of three approved adult committeemen, a Scoutmaster, and his assistants and those of the troop applicants are sent to local council headquarters, and forwarded to the National Office. Certificates are then issued by local headquarters to the Scouts. The troop charter and certificates for the Scoutmaster and his assistants and committeemen are issued by the National Office. Patrol leaders, scribes, quartermasters, junior assistants, etc., are elected by the troop from among its own members.

The financial maintenance of the local Scout councils is provided by citizens, community chests, or other sources. The Scouts pay National Council annual membership fees of 50 cents per Scout, and volunteer leaders pay \$1 annual registration. These dues are augmented by revenue from publications and supplies and by contributions from local councils for the maintenance of the work at national headquarters. A study of the budgets of 100 local councils showed for 1932 an average expenditure in their areas of \$6.51 per Scout per year. The National Council alone costs 62 cents per individual registered.

Each local council develops its own training courses for Scoutmasters and volunteers, assumes full responsibility for the administration of Scouting within its area, and conducts its own court of honor for the awarding of merits and honors within that area. The program of each local troop is developed by the Scoutmaster and his staff under the supervision of the troop committee. These programs are planned to meet the needs of the troop Scouts and the community. A program of many activities or of close specialization is made possible by the wide variety of

activities suggested by the handbooks. These include many subjects—science, vocations, nature lore, camp or manual dexterity—and suggest community service projects which are often undertaken by troops.

The individual Scout troop looks to its Scoutmaster for leadership and direction; hence his personality, character, and training are of great importance and interest to the National Council as well as to the local group committee. These Scoutmasters must be men of leadership and good moral character, keenly interested in boys. Usually they have learned Scoutcraft through serving as a Scout or an assistant Scoutmaster. They continue their study by attendance at a Scoutmaster training course or by taking the Home Study Course in "Scoutmastership" at Columbia University, New York.

The Chief Scout Executive is interested in keeping in intimate touch with these Scout leaders and their work, and at the National Council Office maintains an open-house attitude, inviting personal visits, criticisms, suggestions, and recommendations. The annual meeting of the National Council of Boy Scouts of America, comprising 1,700 Scout leader delegates or more, affords a meeting from which much inspiration and benefit is derived both by the delegates and by the National Council. The activities and efficiency of the past year's program are viewed and the programs and policies for the year to come are discussed. The ideas here evolved are carried back to the local councils by the delegates.

Program.—The National Council of the Boy Scouts of America, under its Federal charter, is interested in the production, maintenance, and furtherance of conditions which are such that boys can realize effectively their desire to be Scouts and through that relationship may further their own self-activity and experience out of which citizenship and character values accrue. The fundamental idea of the Scouting movement is that it provides a program for use by local institutions under their own leadership, using their own buildings, all of this for the benefit of their

own boys. The fundamental idea of the program is that the Scout organization trains and helps these local leaders to make the activities of the program available to boys. The program is too complex for complete description, but may be illustrated by sundry activities.

In 1928 the National Council issued to the field a complete program covering five years of progressive training for "Scoutmasters on the job." This includes an elementary training course of thirty-two hours, in group training; a standard course of twenty-four hours' class work, and an advanced course in first aid of twenty-four hours' class work; a special study of education for character; and specialization courses in swimming, nature study, Scoutcraft, archery, hike-mastership, program building, and other subjects. Scoutmasters who complete this program receive the Scoutmaster Key, which is the highest award available to Scoutmasters. The National Council also encourages university courses for Scoutmasters.

Research and surveys relative to many problems affecting boy life are carried on by special commissions or committees, and regional or national conferences are held to discuss surveys or administrative, national, or local policies.

Lone Scouts in rural or out-of-the-way locations are encouraged and followed up by correspondence. They are affiliated as closely as possible with some troop procedure in the nearest community. They may organize farm or home patrols with as few as two boys.

The World Brotherhood of Scouting is producing a broader basis for international friendship and mutual understanding. The first International Jamboree of Boy Scouts was held at London, England, in 1920. The second International Jamboree was held at Copenhagen, Denmark, in 1924. This was attended by 14,000 Scouts from 43 countries. In August, 1929, at Birkenhead near Liverpool, England, 50,000 Scouts and leaders participated in the third International Jamboree. More than 1,300 American Boy Scouts attended this World Conference and camped for a

period of two weeks with 50,000 Scouts from 71 countries, who came from the ends of the world to participate in this great demonstration of international friendship and world brotherhood.

Over \$5,000,000 have been invested in permanent camps in which over 300,000 boys camp annually for a week or more. The average cost per boy is about \$7 per week.

Trail building is carried on by Eagle Scouts in Glacier and Yellowstone Parks and at Mt. Ranier and Hot Springs. A five-year program of trail building at Glacier Park is in process. Similar activities in trail building are found in many parts of the United States. Through the encouragement of the national program, exploration hikes of Scouts have revealed new caves, unknown rivers, and country lands, and the U.S. Geological and Forestry Services have recognized these discoveries.

Tree planting and reforestation is going on all over the United States through Scout troops. In Georgia, 200 California redwood seedlings have been planted; 2,000 pines in Shamokin, Pennsylvania; 3,000 pines in Denver Mountain Park; 86,500 trees in New York State were planted by Scouts in 1926. The Boy Scouts of Monroe, Louisiana, set out 5,000 pine seedlings for future shade for their camps.

The conservation of wild life through bird feeding and game preservation through the winter is encouraged.

Community service activities include street patrol, caring for church property, cleaning fences and clearing lots, Scout aid at conventions and fairs, Scout cooperation with the police at the time of parades, shows, carnivals, etc., assistance to fire departments, service clubs, the American Legion, etc., in connection with ceremonies and programs. Recent flood areas or places of catastrophe have been aided in many ways by Boy Scout relief work. Long hours of service in the Mississippi flood region are recorded for many Scout troops and their leaders in the stricken areas. Similarly the St. Louis tornado, the New England floods,

and the Pittsburgh explosion brought forth much of heroism and self-sacrifice from Scout troops in those communities.

It is difficult to state the entire program of the National Council as its members are daily seeking to find out the needs of the boys and the local troops in the field in order to meet these needs and to better the service thereby.

The national program provides for but few paid workers. Scouting "has justly prided itself on the relatively small number of men professionally engaged in Scout work. The number was 822 in 1934. These are men of very high caliber who have been specifically trained and commissioned for service. To them is entrusted the task of guiding the activities of 249,120 (1934) volunteer workers in the field, vitalizing their work, supplying their needs, and assisting the volunteer Scoutmaster in every way possible."

Procedure.—Details relative to Scout procedures may be found in the many Scout manuals. Scouting interests boys because of the carefully planned objective steps of progress. After a boy applicant has passed certain initial tests relative to the Scout Oath, the respect due the flag, the Scout Law, and the significance of the Scout Badge, etc., he becomes a Tenderfoot Scout. Thereafter he learns further skills in tracking, nature study, cooking, first aid, etc., in order to be eligible for Second Class Scout rank. Tests relative to advanced first aid, advanced signaling, cooking, swimming, and nature lore are required of First Class Scouts. Of late the courts of honor tend not only to examine the applicants in these skills and to accept the Scoutmaster's recommendations, but also to inquire of the parents, teachers, employers, and others as to the boys' attitude and cooperation in the home and school life.

Further merits and awards may be earned by the acquisition of more skills. These may be chosen from a wide variety of interesting fields, vocational, scientific, artistic, scholarly, practical, etc., and permit recognition to a boy in any field he may choose. These are specified in great detail in the manuals and constitute a rather complete

system of specialized skills, having a direct bearing on the exploration of vocational aptitudes.

However, the acquisition of skills is secondary to the spirit of service, the expression of which is the central aim of the national program. "Do a good turn daily" has become a slogan which leads society to expect Boy Scouts to do a good turn everywhere and on all occasions. Hence many service opportunities come to the Scout troops and are being carried out, and the habitual expression of courteous service is seen as a prominent feature of Scouting wherever Scouts are found.

Good times, hikes, camping, etc., are arranged by each Scoutmaster for his troop at as frequent intervals as possible, so that the open roads, the woods, industry, and the community's interesting spots may be the laboratories and libraries through which the Scouts learn of life and find joy in living the Scout life.

The Scoutmaster usually conducts one or two hikes a month and the weekly meetings of two hours of an evening may be supplemented by necessary committee meetings, etc. The time a boy spends in Scouting activity may vary from two hours a week to as much of his leisure time as he is interested in using. To acquire skills in handicraft, woodcraft, nature study, signaling, radio, etc., may take several hours a week. But aside from the work done by scribe or patrol leaders in keeping troop records, very little work is required of individual Scouts.

The Scouting procedure is best adapted to the junior-high-school organization and is often found as an extra-curricular activity in these grades. Scouting seems to appeal to boys of this age. It is found in groups representing all social and economic levels, all races and creeds.

Individual problems are provided for through the "individual rate of progress plan" and the personal friendly interest of the Scout leader. Special provision is also made for the handicapped.

“Occasionally a troop will receive into its membership a boy who is regarded as a ‘special charge.’” The older Scouts, in this case, function in a “big buddy” relation. This is the exception rather than the rule in Scouting.

Philosophy and Method.—The philosophy of Scouting is that the best way to learn to live is by living. The Scout becomes interested in living more fully by getting acquainted with the best in many phases of life about him, with opportunities to serve others and with his own abilities and interests and their possibilities. The Scout’s “character is tested not by what he believes but by what he can do.” The fundamental pedagogical principle underlying Scouting is that the best practice in the intelligent development of conduct for worthy ends may be obtained through service to the community. The Scout program aims to aid the boy in the solution of many situations by supplying him with activities which are in close correlation with his natural life processes and by affording him situations in which intelligent control of conduct for worthy ends is almost essential to a satisfactory experience. The stimulus of opportunities to do something worthy and interesting is followed by the further motivation to worthy living which comes from recognition for services rendered.

Since character growth is the major objective of the Boy Scout movement the Scoutmaster in training is given a special course in regard to characterology. The National Council is interested in conducting studies relative to the character values of the procedure. It is felt that the personal attention of the Scoutmaster to the individual needs of his boys and the careful occupation of the boys’ leisure deter many from activities leading to juvenile delinquency. That his pals in the troop are similarly interested and occupied adds to his pleasure in these activities and brings him further pleasure in companionship and group approval.

The national program assumes that a sound body assists in building a sound character and to this end provides for

health education, outdoor and indoor athletic activities, troop contests, intertroop contests, etc.

The national program also makes provision for the "life career" interest of the boy, and guides and stimulates this interest by providing opportunities for study and tryout in certain fields of vocational interest. A series of pamphlets has been published by the Boy Scouts, each dealing with various skills included in a certain vocation. A boy who is looking into this vocation will find these skills set forth in small projects in which he may try out his abilities. Awards and badges are given for successful accomplishment in each of these.

The recognition of the Boy Scout as a citizen, and the fact that he is called upon to render service in emergencies and is recognized as "being prepared" to serve his community offer an unusual stimulus for Boy Scouts to practice the qualities of good citizenship day by day.

It must be remembered, too, that the boy is a Scout because he has fun. The Scouting objectives recognize the boy's desire to have fun and make his play interests of the largest possible value to him. The attempt is to provide a program of constructive worth-while projects which are of immediate value to the boy and also have a lifetime value as physical, mental, social, and vocational equipment.

Further, Scouting is a medium of association between impressionable boys and men of character in activities which help boys and men to understand each other and to live together in intimate contact in such a way that the boy may profit by the man's experience and example and thus avoid many serious mistakes.

Through the Scouting ideal of chivalry toward all women the Scouting program hopes to inculcate in youth right sex attitudes. It also emphasizes the need for the education of the boy in proper sex ideas. To this end a carefully outlined program is followed by the Scoutmaster in consultation with the home.

The Scout oath and law epitomize the intent of the Scout program and method and are made the basis for training in citizenship. This training is provided not so much by discussion of the interpretation of the Scout oath and law as by actual activities and participation in group life which inspire and express allegiance to the oath and law.

THE SCOUT OATH

On my honor I will do my best:

1. To do my duty to God and my country, and to obey the Scout Law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight.

THE SCOUT LAW

1. A Scout is trustworthy.

A Scout's honor is to be trusted. If he were to violate his honor by telling a lie, or by cheating, or by not doing exactly a given task when trusted on his honor, he may be directed to hand over his Scout badge.

2. A Scout is loyal.

He is loyal to all to whom loyalty is due; his Scout leader, his home, and parents and country.

3. A Scout is helpful.

He must be prepared at any time to save life, help injured persons, and share the home duties. He must do at least one good turn to somebody every day.

4. A Scout is friendly.

He is a friend to all and a brother to every other Scout.

5. A Scout is courteous.

He is polite to all, especially to women, children, old people, and the weak and helpless. He must not take pay for being helpful or courteous.

6. A Scout is kind.

He is a friend to animals. He will not kill nor hurt any living creature needlessly, but will strive to save and protect all harmless life.

7. A Scout is obedient.

He obeys his parents, Scoutmaster, patrol leader, and all other duly constituted authorities.

8. A Scout is cheerful.

He smiles whenever he can. His obedience to orders is prompt and cheery. He never shirks nor grumbles at hardships.

9. A Scout is thrifty.

He does not wantonly destroy property. He works faithfully, wastes nothing, and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or good turns.

10. A Scout is brave.

He has the courage to face danger in spite of fear and to stand up for the right against the coaxings of friends or the jeers or threats of enemies, and defeat does not down him.

11. A Scout is clean.

He keeps clean in body and thought, stands for clean speech, clean sport, clean habits, and travels with a clean crowd.

12. A Scout is reverent.

He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of customs and religion.

Through practice, this code of virtues develops into clean thinking, clean living, and all phases of moral integrity.

The philosophy and method of Cubbing are based on a realization that more joy in living, in having fun about home and in the neighborhood, in sharing home duties, in developing hobbies and interests leads to a better development of home appreciation and worthy home membership.

The Cub promise is simply: "I promise to do my best, to be square, and to obey the law of the Cub pack."

The law of the Cub pack is:

The Cub follows Akela.

The Cub helps the pack go.

The pack helps the Cub grow.

The Cub gives "good will."

Motivation and Rewards.—The discussion of the philosophy and method of Scouting has already revealed many motivating factors, including the rewards in rank and in merit badges which are granted the Scout for his skills and his deeds. Tangible rewards as well as intangible are thus provided through the carefully planned steps of progress all in line with a boy's possibilities of attainment. These invite the boy to new endeavors. The policy of the troop leader is to begin small, train thoroughly, and expand slowly. Thus it is hoped to make possible the use of motivation as a means of steady growth and attainment and prevent any possible overstimulation to immediate but insubstantial growth. New members of a troop are admitted only as fast as they can be brought into the group without lowering the group's morale.

Probably the actual man-sized tasks undertaken by various troops hold the loyalty, persistence, and interests of the Scouts and serve as the greatest motivating forces in their Scouting life. The four thousand Scouts who served in the St. Louis hurricane disaster, policing traffic, helping the Red Cross and the fire department, delivering telegrams, etc., have had a chance to test their loyalty and courage, their first-aid skills and life-saving knowledge, and have seen the benefits of the service they could render.

Evidences of Success.—The service in time of catastrophe which Scouts have rendered has won for them considerable attention.

The director of the Department of Education submits the following facts as evidence of the success of the procedure:

The success of the Scouting program is reflected in the increase of Merit Badges, of which 578,808 were awarded in 1933, which is an increase of 55 per cent over the record for the year 1927.

In 1933, 30,246 Scouts reached the rank of Star Scout, 13,546 reached the rank of Life Scout, and 6,659, the rank of Eagle Scout.

An evidence of the success of the Cub program may lie in the fact that of 3,876 cubs in 125 packs, 85 per cent of those who graduated from that program at 12 years of age went into Scouting.

In nineteen years a total of over four million Scouts and Scout officials have been enrolled in the Boy Scouts of America. During this period 3,900,000 copies of the *Handbook for Boys* were printed and put into circulation.

The enrollment of former Scouts in 42 universities and colleges shows a range of from 39 per cent to 72 per cent of the male student body. Cecil Rhodes scholars have registered a steady increase in the percentage of Scouts from 34 per cent in 1925 to 62.5 per cent in 1934.

The success of the Boy Scouts of both Great Britain and America and the rapidly increasing number of older boys who had had Scouting experience led to the extension of the program to include Senior Scouting for boys of fifteen or older. To the Sea Scouting program was added Explorer Scouting and, for boys of eighteen or more, Rovering or "grown-up" Scouting, which has for its object "to enable young men to develop themselves into happy, healthy, useful citizens and to contribute to each young man's chance to make for himself a useful career."

2. GIRL SCOUTS

Girl Scouts, Inc., is a national organization whose activities are designed to prepare a girl for her place in a self-governing society through fostering personal initiative and a sense of responsibility for others that will make her a good citizen and a good neighbor, and through a playtime program to encourage the girl to learn and practice cultural and domestic arts and to develop an enduring love of the outdoors.

In short, the aim of Girl Scouting is to supply a link between the three major influences of adolescence, church, home, and school, and to help a girl make for herself the necessary transference from an outer to an inner control, and to know her own talents, tastes, and aptitudes.

The Girl Scouts range in years from ten to eighteen. There is a junior program known as Brownies for children from seven to ten.

Headquarters, 570 Lexington Avenue, New York, New York.

History and Growth.—Girl Scouting was founded in Savannah, Georgia, on March 12, 1912, by Juliette Gordon Low, who wanted American girls to have the advantages of the movement founded by her friend Lord Baden-Powell and known as Girl Guiding in England. The program proved to be so appealing that in 1915 the organization was incorporated at Washington, D.C. In 1916 the headquarters was established in New York, where it has since remained. The early years of growth throughout the United States coincided with those of the World War, which naturally deflected to its own ends the thoughts and energies of young people. The Girl Scout official handbook was then significantly named *How Girls Can Help Their*

Country, and the title of the magazine was *Rally*. In 1920 for the first time the Girl Scouts assumed their proper role as a peacetime organization. The handbook was rewritten, adapting the Girl Guide activities to the purposes of girls in the United States. It was called *Scouting for Girls*. The magazine became the present *American Girl*. In 1920, as a thoroughly American organization, the Girl Scouts took part in the first international conference of the Girl Scouts and Girl Guides at Oxford, England. In 1926 the Girl Scouts were the hostesses to twenty-nine countries forming the World Association of Girl Guides and Girl Scouts, at Camp Edith Macy, Briarcliff Manor, New York. That was the last important official appearance of the founder, Juliette Low, in company with her friends, Lord and Lady Baden-Powell, Chief Scout and Chief Guide of the world. Mrs. Low died in January, 1927, but so well had she planned and with such foresight had she chosen her deputies that the Girl Scout movement continued without interruption.

In 1928 the demand for the program throughout the United States became so heavy that the method of administering it nationally had to be changed. In October, 1929, the National Council sitting in its annual convention at New Orleans, Louisiana, adopted the development plan presented by Mrs. Nicholas F. Brady, chairman of the National Board of Directors. The object of the plan was to make the program available to 500,000 girls by 1935. The membership on January 1, 1930, was 205,834. The membership on January 1, 1933, was 295,940. It should be noted that these three years coincided with the worst years of the depression. The increase in membership was 43.8 per cent.

International Association.—Girl Scouts, Inc., is a member of the World Association of Girl Guides and Girl Scouts, which includes twenty-nine nations. Each of these sends two delegates to the World Congress which meets every two years in one of the participating countries. The busi-

ness of the Association meantime is conducted by an executive committee.

In 1932, Mrs. J. J. Storrow donated "Our Chalet" at Adelboden, Switzerland, as an international home for Girl Guides and Girl Scouts. A common training program for carefully selected leaders from all countries is being given each year in this chalet. A memorial to Juliette Low ensures the presence there each year of a certain number of Girl Scouts and Girl Guides. One of Mrs. Low's most cherished projects was the promotion of international understanding and friendship. Hence the form of the memorial that bears her name.

In 1933 one delegate from each of the twenty-nine countries met at Adelboden to form an international committee, to be known as Quo Vadis. This is to be a committee for research and coordination of national ideas, methods, and procedures. The duty of the members is to chart the future course of the world movement of Girl Guides and Girl Scouts, and their findings will be made available to all countries. On them will be based the international leadership training course which will be an annual event.

Organization and Administration.—The administration of the national business of the Girl Scouts is decentralized. Local responsibility is placed on the shoulders of a local body, known as a Girl Scout local council or community committee, the title varying according to the Girl Scout population. These bodies are represented in the national organization by delegates elected to sit in the national convention which meets annually at places chosen to suit the geographical needs of the Girl Scout constituency. The Board of Directors, composed of the officers of the corporation, two representatives of the twelve regions into which the United States is divided for administrative purposes, and fifteen members-at-large, conducts the affairs of the corporation between meetings. This board meets twice a year, and in the interim an executive committee discharges its func-

tions monthly, except in July and August. This committee includes president, vice presidents, chairman of the board, secretary and treasurer, chairmen of standing committees, and not more than eight other members of the board. Until 1930 the national director had direct responsibility for the work of national administration. Under the five-year development plan the work of the director was divided among five departments. These are headed by chairmen who are members of the board, assisted by executive secretaries, responsible to the national director through whom they report to the National Council. The divisions are Program, Personnel, Field, Public Relations, and Business.

Program and Procedure.—The content of the Girl Scout program and the standards to be maintained in its use are the primary business of the Program Division. The number of possible Girl Scout activities is practically limitless. If one paraphrased the old saying, "So many people, so many opinions" from the Girl Scout standpoint, it would read: "So many girls, so many goals." Some girls see themselves in the future as fine homemakers, some as artists, some as sportswomen, some as musicians, and some in other roles. Girl Scouting is designed to give every girl a chance to develop the best within her according to her personal bent. A chance interest encouraged may lead to a hobby that will bring pleasure and possibly profit throughout life. Fifty-one proficiency tests suggest activities in which any Girl Scout may specialize if she pleases. These tests help her discover where her talents lie and show how, by the intelligent use of her leisure time, she may become a contented and cultured woman.

Awards of badges for girls taking the proficiency tests give some indication of progress made by them in other lines. Awards in 1932 showed the most popular Girl Scout occupations to be those directly affecting personal health, 13,954 girls qualifying as "health winners," which would demand knowledge of posture, personal hygiene,

diet, exercise, and related subjects. The second choice was first aid, with 13,195 girls qualifying under the American Red Cross rules. Scholarship came third; housekeeper and hostess, fourth and fifth.

Selection and training of the leaders to interpret and administer the plans of the Program Division is the main business of the Personnel Division. An understanding of girls, an unprejudiced point of view, and a firm belief in the Girl Scout ideal are essential qualifications of the leader. She must know how to keep alert, and yet controlled, the enthusiasm, courage, and curiosity which are the most precious possessions of youth. She must be able to impart a knowledge of Girl Scout technique. During 1932, 46 national instructors gave courses in 19 national schools and camps, 94 colleges, and other centers where there was a demand for this training. The professional workers in Girl Scouting are less than 2 per cent of the total, while volunteers in January, 1933, numbered 44,657.

The Field Division is charged with the responsibility of developing and promoting Girl Scouting throughout the country, of assisting and stimulating troops and local councils, and of maintaining the proper standards in Girl Scout camps. Camping is an essential part of Girl Scouting. The program is based on the belief that a girl who goes through life ignorant of the natural world is missing a fundamental human experience. The girl who has slept under the stars has a better conception of the space in which her small world swings. The girl who has made friends with bird, beast, flower, and tree has a better conception of her Creator. The girl who knows how to live in the quiet of the woods has a better perspective on the complex civilization of today. And the girl who works and plays in the out-of-doors has better lungs, better nerves, and better mental balance. On January 1, 1933, there were 297 permanent Girl Scout camps throughout the United States; 188 troop camps, to which the girls go for shorter outings; and 90 day camps, where they gather in the open

for a few hours to study nature, cook a stew, tell stories, or play games about a campfire.

The responsibility of the fourth headquarters division, Public Relations, is to maintain a national information service, whereby the purposes, aims, and progress of Girl Scouting are kept before the public through the medium of newspapers, magazines, radio, motion pictures, and exhibits.

The Business Division supplies the uniforms and other necessary equipment, and publishes the *American Girl*, the Girl Scout magazine. This division also provides the financial management of Girl Scouts, Inc.

This plan of administering the national business of Girl Scouting has proved eminently satisfactory in practice, and there can be no doubt that the Girl Scout organization will continue to function on this basis for many years to come.

The unit of organization from the girl's standpoint is the troop, of which she becomes a member on taking the Tenderfoot test. A troop may consist of as few as eight girls banded together under the leadership of an adult Captain. The ideal troop, however, consists of from twenty-four to thirty-two girls, divided into smaller groups called patrols. It is by troops that all Girl Scouts, except Lone Girl Scouts, are registered at National Headquarters. Troops are known officially by number, but the girls of a troop christen it with the name of an animal, bird, flower, tree, anything which has for them some special significance.

In the patrol system lies the pivot around which all Girl Scouting swings. It is a recognition of the fact that Scout age is what is known as the "gang age," when girls like to foregather in cliques made up of companions of their own sex, to plan and carry through their own schemes with a minimum of supervision.

The patrol members work together in preparing to pass rank tests and examinations for proficiency badges, in planning the things they want to do as a patrol, and in originating ideas for activities to be undertaken by the whole troop.

Out of this work and play together in the patrol grow those loyalties upon which the troop and the community can depend. Ultimately, the patrol system, because it meets the need for companionship and self-government, also meets the need for teaching girls to reach agreement in the small, face-to-face encounters of patrol meetings, and how to assume and delegate responsibility. Best of all, it teaches that in the hurly-burly of group discussion ideas rise and fall without respect to persons. To realize this is to understand the principle of democracy.

The leader of the patrol, who is a girl selected by her comrades, ranks next to her Captain and the Lieutenant of the troop. She is responsible for her patrol and represents it in the Court of Honor. In this position a Girl Scout gets her first chance to develop qualities of leadership. Aside from various duties such as helping her patrol mates with their Girl Scout technique, keeping records, and seeing that the meeting place is left in order, the patrol leader is responsible for the morale of her little group. She does what she can to foster good fellowship; she gives each girl an opportunity to learn things and do things, to air her opinion, to show her originality, and to make suggestions.

The affairs of the troop as a whole are managed through the Court of Honor, which is made up of the patrol leaders sitting in conference with the troop Captain and her Lieutenant, if she has one. In the Court of Honor, troop programs and interpatrol activities are arranged; "good turns," hikes, games, and other services or pleasures are planned from suggestions made in the intimate groups of the patrols and brought to the Court of Honor by the patrol leader; and any necessary troop business is conducted there.

The patrol leaders are the representatives of their patrols in the Court of Honor, and are empowered to make decisions but bound to lay before the court the suggestions and the plans made by their constituents. Then they must report back to their patrols the results of the Court of Honor discussions. The Captain and the Lieutenant act as advisors

and referees but leave the decisions as much as possible to the patrol representatives themselves. Through this system the conduct of the troop is practically in the hands of the girls themselves. The part of the leader is reduced mainly to supervision and is more in the nature of suggestion than of decision or dictation.

Philosophy and Method.—A girl's first step on deciding to become a Girl Scout is to attend at least four troop meetings, learn for herself the aims and program of the organization, and become acquainted with active Girl Scouts. These informal visits serve a double purpose. They give the girl a chance to discover whether her desire for Girl Scouting is genuine, and the Captain an opportunity to judge whether the candidate is of the right caliber. If the results of this preliminary step are satisfactory, the girl prepares herself for the first rank, that of Tenderfoot. To attain this she must know the Girl Scout promise, motto, laws, salute, and other simple requirements. Having passed the Tenderfoot test, she solemnly makes the promise, and is enrolled in a Girl Scout troop.

The great French scientist, Louis Pasteur, once said: "Chance favors the mind that is prepared." The Girl Scout motto, "Be Prepared," is based on the ideal of service which the girl is encouraged to express in her daily conduct. Every girl dreams of adventurous rescues and dramatic sacrifices in which she plays the role of unselfish heroine. But earthquakes and battles, even drownings and suffocations, are rare experiences for anyone, while cut fingers, crying babies, bewildered tourists, and sick friends are everyday occurrences. A Girl Scout is trained to "be prepared" to serve; she keeps before her as a practical possibility the idea of "doing a good turn daily." A habit of mind, she learns, easily becomes a habit of action, and so the Girl Scout idea of service is translated into terms of everyday life.

The promise which is made voluntarily is short, but its scope is all-embracing, and the spirit in which it is made and

kept is the ultimate test of the Tenderfoot's claim to her new title. She makes it when she is enrolled in the troop, in the presence of her troopmates. She says: "On my honor, I will try: To do my duty to God and my country, to help other people at all times, and to obey the Girl Scout laws." The promise is repeated at subsequent meetings according to the discretion of the Captain, who always emphasizes that in its threefold pledge lies the essence and strength of the whole movement.

On making the promise, the Tenderfoot gives the Girl Scout salute for the first time, while members of the troop stand also at salute, each silently renewing her pledge as a Girl Scout. The salute, which is used by members of sister organizations the world over, is given by raising the right hand to the temple with the little finger held down by the thumb and the first three fingers extended as a symbol of the threefold promise. The significance of this sign comes down from the days of chivalry, when friendly knights in exchanging greetings raised the right hand, palm open, as a gesture of comradeship and loyalty.

The annual dues for all registered Girl Scouts are fifty cents each.

Motivation and Rewards.—The number of awards given for proficiency in various skills, the use of tests for rank and proficiency or promotion, indicate that the Girl Scouts do find such material evidence of accomplishment acceptable to the girls. To what extent these represent motivation is a question. Possibly the group whose leaders find it convenient to carry on an active, worth-while program, many outdoor hikes, or community good deeds, do not depend for motivation on the awards or badges available, and vice versa. However, as long as adults measure services by tangible awards so long will youth, too, and doubtless the availability of such awards is consciously or unconsciously an influence on the lives of Girl Scouts.

Evidence of Success.—Probably the continued growth of the membership of the organization is evidence of its success.

3. CAMP FIRE GIRLS

Camp Fire Girls, Inc., is an organization for the wholesome direction of girls' out-of-school time. It aims "to develop the girls' initiative, resourcefulness, and self-reliance and to help them make a happy adjustment to life." To this end it offers wholesome, creative, purposeful activities centered around the natural interests of girls—activities which are "not only satisfying for the moment" but which also "lead on to future usefulness and happiness." The national headquarters are at 41 Union Square, New York, New York.

History and Growth.—The Camp Fire movement arose as the result of a demand expressed by many girls for such an organization. Mr. W. C. Langdon of the Russell Sage Foundation was the first to give constructive attention to this demand. As a result, through his interest and the integrated thinking of Mrs. Charles H. Farnsworth, Mr. James West, Dr. and Mrs. Luther Gulick, Dr. Mary S. Woolman, and others, the movement became Camp Fire Girls, Inc., on March 17, 1912, with Dr. Gulick as its first president.

Camp Fire groups are now (1933) established in 2,941 cities in 21 different countries. Three thousand schools have Camp Fire activities. There are 8,000 groups with a total of 132,982 members and 19,358 junior members. Thirty-five per cent of this membership is in the school groups, 25 per cent in church groups, and 40 per cent in independent groups. 1,500,000 girls have lived the Camp Fire program of "work, health, love and service."

Organization and Administration.—Under the direction of an executive committee of nine, the national organization offers the local group leaders training courses, exhibits,

bulletins, and periodicals, the help of traveling secretaries, annual conferences, etc. It makes available materials, handbooks for leaders and members, *Every Girl's Magazine*, practical books on handicraft, songs, prescribed programs for ceremonials, reading lists, as well as emblems, honor beads, camp outfits, costumes for ceremonials, and similar supplies. Six departments, Executive, Field Work, Publication, Handicraft, Publicity, and Clerical, divide the work of the National Headquarters.

The national organization is responsible for the program and general procedure and even the details of the ritualistic programs and ceremonies, so that a Camp Fire Girl may take her place and repeat the same words at any ceremony of Camp Fire in any locality. But each local group is free to select those activities of community service or group life which will be in line with the general aims of the national program.

The Camp Fire movement plans to be self-supporting. Its first years were financed by philanthropy but its aim has always been to have the dues pay all expenses. The girls pay dues of \$1 a year to the national organization. Local Camp Fires are free to adjust their own finances as may seem best. Certain foundations, state departments, and community chests have assisted in the financing of Camp Fire activities and the salaries of executives. Especially in cities, the work is greatly assisted when it is made financially possible to engage the services of trained executives and secretaries and to center the work in convenient offices.

Program and Procedure.—The national Camp Fire program includes:

1. Small organizations of girls centered around certain standards of attainment in mutual and individual "work," "health," "love," as their motto, "Wohelo," symbolizes.

2. Formal gatherings of the group around the "Council Fire" with prescribed ceremony and ritual as outlined in the manual.

3. The doing of certain definite tasks by the group or by individuals in the home, the community, or the group.

4. The attaining of given standards of proficiency in these tasks is effected and the girls are tested by the "Committee of Awards." Advancement in rank is given as the girl proves proficient in those tasks. The program provides for the recognition of such attainment by certain honors, either of leather or beads.

5. It encourages the girls' love of beauty and the expression of their spiritual lives through the medium of the possible meaningfulness of Camp Fire components, nature lore, and American Indian art in pageantry, symbolism, handicraft, or costume design, ceremony, song, and ritual.

6. It advocates the gathering of the local group frequently for community service, mutual work or play, hikes and parties, etc.

7. It provides for the gathering of the group annually at camp whenever this is possible.

8. It emphasizes the training of the girls in womanly tasks.

"The Camp Fire program aims to train girls for their responsibilities as distinct from those of boys, to help them meet these easily with understanding and joy. Those things which are significant in a girl's life, home, health, outdoor life, citizenship, the making of beautiful things, a knowledge of nature, and earning one's daily bread, are honored and stressed in the program." Under leadership, a girl practices a given time in each of these tasks. Thereby, it is hoped, she catches the spirit so that her intelligent appreciation of the task leads to her continuance of it. When in the opinion of the group and Guardian a girl reaches a given point of attainment she is awarded certain honor beads or a higher rank in her group.

Gradually a girl may advance from "Wood Gatherer" with its duties, to "Fire Maker" and its responsibilities, and finally to "Torch Bearer," as she shows the qualities

of leadership which these higher ranks demand. Usually the girl has proved her sincerity and ability for two and a half years before the rank of "Torch Bearer" is attained.

The formal ceremonial gatherings of the group around the camp fire represent the occasions at which awards are given. Here promotion in rank is graced with a ritual which adds to the sacredness of the new obligations. The "Wood Gatherer" dons for the first time her ceremonial robe into which she has woven her individual ideals, dreams, and desires. "Wear this gown with dignity and honor," quotes the Guardian, "embellish it with your achievements, and adorn it with your deeds of kindness and service. So when the time comes for you to lay it aside you will find concealed beneath it a mantle of character which no winds can tear from you."

So, too, the greeting to the new "Fire Maker" bespeaks the symbolism of the bracelet which she now has a right to wear. The recipient replies with the Fire Maker's Desire:

As fuel is brought to the fire
So I purpose to bring
My strength
My ambition
My heart's desire
My joy
And my sorrow
To the fire
Of Humankind.
For I will tend
As my fathers have tended
And as my father's fathers
Since time began
The fire that is called
The love of man for man
The love of man for God.

Usually a group of girls desiring to become Camp Fire Girls seeks out an older girl or woman and asks her to serve

as their Guardian, and writes to headquarters for instructions as to organization.

The age of joining is ten years and the usual age of leaving is sixteen years. Younger girls usually show the greater enthusiasm and the more intelligent girls the longest continuance of membership. Camp Fire's particular appeal seems to be to girls of junior-high-school age and of average social level. The average age of the Guardians is twenty-five years.

Guardianship is usually a voluntary service, but a service involving great responsibility, as the national program which the Guardian must follow is rich in content and quite meticulous as to its requirements. The girls in the group plan their local annual program, but upon the Guardian rests the responsibility for its accord with the national program, for details as to arrangements, ceremonials, materials, programs, community service, and for the spiritual values which it is hoped each girl will constantly find. It is expected that a complete record of each girl's progress will be kept by the Guardian and that she will make frequent reports of such progress to headquarters.

A group of twelve to sixteen girls is usually considered as large a group as a Guardian may intimately and individually assist, and groups are restricted by headquarters to not more than twenty girls.

The officers of the group are expected to keep business-like records and reports in accordance with the instructions given in the manual.

Philosophy and Method.—Camp Fire calls itself a philosophy of living. "It provides activities of natural interest to the girls, it makes these activities doubly interesting through an appeal to the imagination, it works quietly to the end that through fun and happiness girls may achieve a beautiful and useful womanhood." "The daily tasks of the home no longer drab but glorified with new dignity."

The law of the Camp Fire is

Seek beauty.
Give service.
Pursue knowledge.
Be trustworthy.
Hold on to health.
Glorify work.
Be happy

Camp Fire as a name symbolically suggests to its members not only the hearth fire of home but the warmth and meaning of the hearth fire carried out to all mankind. Each component part of the fire has a meaningful significance to the members.

Motivation and Rewards.—That one learns to do by doing and loves to do when one's efforts are successful are two concepts underlying the motivations which help to carry the girls on in their tasks. Camp Fire discipleship, however, assumes that the necessity of doing each task well demands frequent, tedious repetition in order that a habit may be established. That her successful accomplishment of the task brings honor to her and the group is, of course, also a motivation. However, the Camp Fire manual makes it clear that such honor should not be, in itself, the desired end; that real standards of accomplishment based on realization of the value of the task itself should be the real rewards rather than the allotted bead. The fulfillment of this ideal as to motivation and interpretation of rewards rests to a considerable extent on the personality of the Guardian. Probably the fact that all the group is working to accomplish similar tasks lends to each activity the group motivation which is so poignant to youth. Each girl, too, finds opportunity for individual self-expression through the choosing of her name and the making of her gown and its decoration to represent her own individual ideals, interests, and most sacred ambitions.

Evidences of Success.—The organization submits the following as evidence of its success:

The State Department of Arizona financed the Camp Fire program in that state for two years.

The survey of the State Normal School at Cheney, Washington, revealed the fact that 92 per cent of the public schools in its district desire to have teachers with Camp Fire training.

The Laura Spelman Rockefeller Foundation, through a grant, made training courses possible for national Camp Fire workers from 1922 to 1926.

Letters from parents, teachers, school administrators, and judges of juvenile courts give testimonies of appreciation.

There has been steady growth in membership and in the content of the program.

4. WOODCRAFT LEAGUE OF AMERICA

The Woodcraft League of America, Inc., "stresses outdoor recreation" as character building for "old and young, male and female." Headquarters address, Santa Fé, New Mexico.

History and Growth.—The Woodcraft League of America was started in 1902 by Ernest Thompson Seton. For a time it was called the "Woodcraft Indians," and a Blue Heron tribe was formed in New York State. Since 1874 Mr. Seton had dreamed of such an organization. As a lad that year he had started the "Robin Hood Club." This, however, was short lived. In 1897, after years of wandering over the plains in our country and in out-of-the-way places in Europe, he settled in Connecticut and began again to perfect plans for his dream. The organization of Woodcraft Indians in 1902 was the result. This brought his idea to the attention of others similarly interested, and Mr. Seton was head of the committee that organized the Boy Scout work in America.

As Mr. Seton believed in a plan which was for men and women and boys and girls he withdrew from the Scouts in 1915 and devoted his time to the Woodcraft idea. In December of that year an office was opened, and in 1917 all tribes were incorporated as the Woodcraft League of America. In addition to those in the United States there are Woodcraft Leagues in England, Czechoslovakia, Poland, Russia, Belgium, France, Japan, India, Jerusalem.

Organization and Administration.—Woodcraft League of America is administered by a Council of Guidance and an Advisory Council which direct the activities and program cooperatively with the executive officers. Both councils are composed of people known for their welfare and outdoor-

life interests. The program which has been outlined by these for the use of tribes may be supplemented or changed in minor issues by the national councils but is the definite program which the tribe is not free to change, except that here, as in other organizations which have national programs, "the local leader is free to adapt the program to meet local needs providing national standards are adhered to." He is also welcome to send to headquarters suggestions for improvement of the program. Visiting field workers and correspondents at headquarters supervise the activities of the tribes throughout the organization.

Training is available for these local leaders through its training school, known as the College of Indian Wisdom, with large holdings at Santa Fé. Monthly publications, personal letters, and visits from the field workers assist the local leaders. The manual or text, the *Birch Bark Roll*, is comprehensive and detailed in its directions and serves as a constant aid to the local leader. The program there presented is so flexible and adaptable that it is possible to adjust the activities according to the ages, the mentalities, and the socioeconomic conditions of the groups.

Program and Procedure.—"The Woodcraft League aims to set before our youth an ideal figure, physically strong, dignified, courteous, self-controlled, happy in helping, equipped for emergencies, wise in the ways of the woods, in touch with men of affairs, of such all-round development that he can quickly be made a specialist in any needy place, and filled with a religion that consists not of mere observances but of a spirit which makes one desired and helpful here today," says the manual.

Unlike many other organizations the Woodcraft League offers its program to young and old. There is a Big Lodge for boys from twelve to eighteen, and a separate one for girls of this age; a Big Lodge for men and women jointly if over eighteen years of age; a Little Lodge for children under twelve years of age; and a Family Lodge for entire families.

Further, "certain adult tribes devoted to the mystic side of Woodcraft" have been organized as Red Lodges or Sun Lodges.

The tribe is the unit of organization. This may consist of six to fifty members and is under the direction of a Guide who is responsible to headquarters. National dues of 50 cents apiece for Big Lodges, or 25 cents each for Little Lodges, are sent by each new tribe to headquarters with the request for a charter. A Council of Guidance at headquarters acts on the application. If accepted by headquarters the tribe proceeds to choose a name, preferably Indian, and to elect its officers. These include a Chief, a Guide, a Tally Keeper, and a Wampum Keeper. The tribe may be divided into bands of not less than three and not more than ten. Each band may elect its own officers if it meets separately. Band meetings should be held weekly but tribal meetings may be less frequent. Each band has its own name and totem.

A tribal meeting for the purpose of transacting business is called a Regular Council, but a meeting for the purpose of entertainment of guests is a Grand Council. A certain decorum and ritual are observed at either of these councils. A circular gathering of the members about the fire, the use of Indian terminology for certain expressions, and the observance of some Indian customs are generally accepted as requisites at these council meetings.

The initiation of a new member is a definite trial of his sincerity in a way not at all dangerous nor secret but such that his character is tested. After his initiation he is a "Wayseeker." Certain tasks must be fulfilled thereafter relative to the laws of the "lamps" of beauty, truth, fortitude, and love, before the Wayseeker may be initiated as a Pathfinder. A Sagamore rank, which succeeds the Pathfinder rank, presupposes twenty-four coups or skills in campcraft, watercraft, animal lore, forestry, etc. Grand Sagamore, Eagle Sagamore, Sachem, Grand Sachem, Eagle Sachem, and Sachem Ipawa are the succeeding ranks in

order given. Local tribes are authorized to confer the first two ranks, but all ranks above Pathfinder must be conferred by permission of a higher authority, either the field Council or headquarters.

The paraphernalia of Woodcraft are an attractive part of the procedure to any who are interested in colorful and meaningful ritual and dress. The Woodcraft Honor Band of flame color with shield and fringe, the Sagamore Robe and various meaningful badges, beaded borders, fringe, or pictorial records all contribute satisfaction to mankind's love of adornment and beauty. Individuality finds full play in the use of the ornaments and honor badges, the decorations and colors, and the spirit finds delight in the meanings and symbols represented by each.

Philosophy and Method.—Mr. Seton states that the Woodcraft League is “something to do, something to think about, something to enjoy, something to remember in the woods, realizing all the time that manhood, not scholarship, is the aim of all true education.” It aims continually to emphasize the four ways along which one should develop—the body way, the mind way, the spirit way, and the service way. It is first, last, and all the time recreation for old and young, male and female. It stresses outdoor life, though it has an alternative program for town life and indoor time. It offers to all release from vocation, a different world, “a realm of dreams, if you like, an open space . . . where all may rejoice in the things of the imagination and the beauties of nature.”

“In giving shape to the recreational activities of Woodcraft the founder has made a lifelong study of human instincts,” says Mr. Seton, “recognizing in these age-old, inherited habits of the race a weapon and a force of invincible power, never forgetting that instincts may go wrong and be a menace; also that to thwart or aim at crushing an instinct is courting disaster.”

Among the most prominent instincts and tendencies, Mr. Seton lists the “instinct of play, the gang instinct, the

instinct of imitation, the habit of giving nicknames, the love of personal decoration, the craze to make collections, the compulsion of atmosphere, the power of little ceremonies, the love of romance, the magic of the camp fire."

Further, Mr. Seton says that real fun to satisfy these instincts and interests must not be bought with money by the Woodcrafter; secondly, it must be enjoyed with due decorum, no one hurt in body, mind, or pocket-book"; and thirdly, Woodcraft believes that the best fun is that "which appeals to the imagination. Physical fun has its place but its zest is apt to pass with one's youth. Joy in the realm of the imagination grows with one's years and increases with each indulgence in it." Mr. Seton says that wrong methods of upbringing and especially wrong methods of amusement are "the cause of much delinquency." He finds that "universality and youth-long persistence of the play instinct" and "its measureless potency" are dominant factors which must be appreciated in any program for youth. The woodcraft way appreciates and utilizes this instinct and gives it opportunities to develop to the betterment of "the body, the mind, the spirit and the service" of man.

Woodcraft calls each of these a "way" that man must go; it sees through each way a lamp lit from the Great Central Fire. From these lamps, beauty, truth, fortitude, and love, issue the twelve laws of Woodcraft, "the Secrets of the Fourfold Fire."

One of these secrets is called "Medicine in the Sky" and when learned by the Woodcrafter reveals to him the whys and wherefores and ways of health in open air and sunshine.

A second is the "Sacred Fire" secret, revealing friendliness and warmth available always—by the rubbing of sticks, yucca, balsam fir, or flint.

A third is the secret of "Bread of the Woods," revealing the foods to be found in the woods or pond, the duck potato, the bog nut, Indian turnip, rock tripe, berries, etc.

A fourth is the secret of the "North Star" which when learned will point the way to home or safety.

A fifth is the secret of the "Vigil" which can reveal to man the deep spiritual joys of communion with himself, the substance to be found in earnest thought—such as the young initiate knew prior to his knighting in the days of chivalry.

Another is the secret of the "Peace of the Night," which can come to those who sleep beneath the stars in quiet places.

These are new, and to many, untried and therefore secret pleasures which Woodcraft offers to all.

These ways of Woodcraft are expected to bring inspiration and joy. Mr. Seton states: "All the great men who have made history were trained first in the school of Woodcraft. Nimrod the mighty hunter, Sardanapalus the lion killer, Brennus the Gaul, Rollo the Sea King, Washington the hunter, woodsman, frontiersman, Abraham Lincoln, hunter and pioneer, Robert E. Lee, hunter, woodsman, horseman, planter." He mentions Grace Darling and Nancy Hanks Lincoln among the great women whose early lives were inspired by open sea or country, and close communion with nature. "Woodcraft says to all who would know the secrets of the woods, the strength which comes from service, and the secret trail to the upland of success, 'Come learn the meaning of the Council Ring, the Council Fire, and the friendship of the tribe.'"

Motivation and Rewards.—The joy and fun of knowing the secrets of the woods, the pleasure of friendship in the open and around the fire, these are the rewards which Woodcraft aims to offer primarily. "The Council Ring," says Mr. Seton, "is the focusing point of all Woodcraft activities. By its democracy and harmony it achieves discipline, inspires interest, and sustains the local procedure." That certain instincts and desires, as already stated, are pleasingly satisfied also adds to motivation to continued interest.

However, the rewards in rank and badges here, as in the Scouts and many other procedures, of course attract the youthful members and help to inspire them to new endeavors.

The manual, the *Birch Bark Roll*, is filled with interesting descriptions of how to make cabins, teepees, tom-toms, tools, and implements, all of interest to youth. Many games and pleasurable pastimes are described; nature lore, the description of wild flowers, of animal tracks, etc. entice the reader to the pleasure of open trails and deep woods as found through the Woodcraft Ways. The manual would be valuable in any library as an encyclopedia of woodcraft, campercraft, and games and pastimes for the group. All this variety of interests included in the Woodcraft League program offers such diversified possibilities to its members that anyone may find profit and pleasure therein.

Evidence of Success.—Headquarters submits no studies, only the record of its progress, as evidence of the success of the procedure.

Fully half of the 28,000 camps in the country at present are using the Woodcraft program at least in part. Because of facts like this, there is no record of membership numbers, since Woodcraft operates more as a movement than an organization.

5. BOY RANGERS

The Boy Rangers of America, Inc., is an organization which uses "pioneering" and "Indian lore" as a basis for a virile leisure-time program for American boys between the ages of eight and twelve years. Headquarters address, 186 Fifth Avenue, New York, New York.

History and Growth.—In 1913, the first lodge of Boy Rangers of America was organized by Mr. Emerson Brooks in the First Congregational Church of Montclair, New Jersey. The name of Boy Pioneers was then used. The purpose of Mr. Brooks was to afford boys of this age a form of organization which would serve them until they reached Scout age. From this simple beginning the work has grown until now there are 975 chartered lodges and about 30,000 Rangers all over the United States. Camp Ranger near Lake Hopatcong, New Jersey, representing an investment of about \$48,000, was established by friends of the movement in 1927. The organization also sponsors six fine camps, ranging in price from \$100 to \$250 for the season. A well-equipped camp-supply department is also maintained by headquarters.

Organization and Administration.—The organization is under the direction of its executive officers and a Board of Directors. There is also an advisory "Indian Council." Articles of instruction, frequently including suggestions to local leaders, are published in the official magazine, and assist in making more workable the rules and methods described in the manual. The local leaders, however, are given a good deal of latitude as to their methods for carrying out the national program. These local leaders are selected by, and are more or less under the advice of, the local adult committee which sponsors the lodge in each community or institution.

Lodges in the same city or community may form a council, and thus afford a larger group through which the national organization may suggest and partly direct the activities of the Rangers.

Dues of fifty cents per year for membership, including a subscription to the bimonthly magazine, are charged the members. Additional funds are raised for the work in various ways. The leaders and, so far, the officers are volunteer workers. Hence the cost of the overhead is not great. The national organization functions on a budget of approximately \$10,000 at the present time.

Programs and Procedure.—The program aims “to fill the lads’ time advantageously.” The problem was to awaken interest and secure and hold the attention of boys of this plastic age. It was noted that at this period of youth “playing Indian” was the one game that seemed to have an irresistible and universal appeal. Recognition of this fact led to the development of a program based on Indian lore—a judicious selection from habits, customs, games, and codes of the aboriginal Americans. After some years of experience a national program has been evolved which the organization has found to be fundamentally sound. Activities and diversions have been left for local and individual initiative, subject, of course, to the general principles of the national program.

The “Paleface Ranger” is an applicant who wears the uniform but no insignia as he has not yet passed any tests for rank in the lodge. After experiencing the “initiation ceremony” (which may be attended by a parent of the boy) he is a “Papoose” and wears the beaded headband. Later he becomes an Indian “Brave” and is formally adopted into the tribe after he passes a test including questions relating to the Motto, the Pledge, the Great Laws, the Medicine Bag, the Salute and Grip, the American Flag and the respect due it, etc. The Indian “Hunter” rank is attained after a brave has proved himself for a reasonable period of time and has passed certain further tests relative to helpfulness, health, animal lore, etc.

The highest regular rank in Ranger work is that of "Warrior." Test questions for this rank refer in part to the duties of these offices. Further tests refer to the flag, our national songs, giving directions to a stranger, simple knotting and tying bundles, making bows and arrows, wampum belt, Indian headdress, etc.

Honor Ranger ranks of "Sachem" and "H-Pa-Nac" are awarded to those who attain a certain ability in seven branches: handicraft, Indiancraft, prowess, accomplishment, nature, art, character. Feathers of various hues are worn in the headband to denote attainment in each of these.

The highest honor rank, H-Pa-Nac, must be earned by outstanding merit. The candidate must qualify by winning twenty-one honors in the seven divisions, or by an outstanding achievement. A "Golden Medal of the Sun," suitably engraved, distinguishes those who hold the H-Pa-Nac degree.

The character accomplishments necessary for this degree are judged by reports from the school, church, home, and Guide. In addition evidence of the earnings and savings of the boy must be available. The Guide Ranger Club of New York has a school of instruction in the requirements of the H-Pa-Nac tests.

Philosophy and Method.—The Great Laws of the Boy Rangers are:

1. Trusty Tommy is a Ranger
2. Loyal, true to every test
3. Helpful to the needy stranger
4. Friendly, giving of his best
5. Courteous to the girls he knows
6. Kind, a good turn every day
7. Obedient to his parents, too
8. Cheerful both in work and play
9. Thrifty, saving for a need
10. Brave, and not a faker
11. Clean in thought, in speech and deed
12. Reverent to his Maker.

"Indian lore is Indian wisdom" says the organization. "The wisdom of the Indian was proverbial in pioneer days. The Indian, through his intimate contact with nature, absorbed the elemental principles of right living. These truths are made most attractive to boys with what may be termed paint and feathers, and through their influence boys of junior age are taught habits of trustworthiness, self-reliance, observation, courage, honesty, cleanliness, kindness, and helpfulness. Habits of thought, speech, and deed acquired at this formative period have a most powerful influence on the later life of the individual."

Further, the organization believes that their program is of interest and value to the boy "because it does not attempt to change boy nature but adapts itself thereto and directs into proper channels instead of trying to suppress or reverse the inborn impulses and vitality of youth.

"The Boy Ranger age (eight to twelve years) does not go back to that stirring pageantry of the Red Men in the Woods. He just naturally is there, physically and psychologically. A few of the simple trappings of the Indian, eagle feathers, beads, tomtom, and equally simple insignia are the properties of the stage on which he plays. But the striking thing is that he copies the elementally fine things in the Indian's life and quietly and surely builds character as he plays."

His organization is his lodge, which is divided into tribes, such as Sioux, Crows, Blackfeet, Pawnees, each boy having a historically correct Indian name.

His pledge is of loyalty, "I will do my best to live up to the Ranger Constitution and help my brother Rangers to do the same. I will make an honest effort as a Ranger to do at least one good turn each day and pay my wampum each week." And part of the value of the pledge as of the Great Laws lies in the fact that simplicity of thought and expression in each case makes fulfillment of the obligations more possible.

Motivation and Rewards.—The “playing Indian” element in the Boy Rangers program will, of course, initiate interest in most boys of ages eight to twelve years. And the advancing steps from “Papoose” to “Brave” to “Hunter” to “Warrior” and finally to “H-Pa-Nac” will satisfy the boy’s desire for newer, higher opportunities as he advances. The insignia which bespeak the attainment of higher ranks are worn with pride by those boys who at this age will wear buttons of any advertiser with joy and who will wear with added joy insignia he has truly earned. So all the trappings of the lodges—from corduroy or khaki uniform to Indian headdress, beaded and feathered—serve as motivations to these boys. The gang interest so commonly accredited to boys of this age tends to make the boy find delight in belonging to a group in which he has worthy interests and a recognized place. The variety of activities open to him give him also opportunity to develop that growing individuality which blossoms forth at the end of the Ranger age.

These activities cover a wide range: handicraft of almost every type—scroll saw, radio, bookbinding, basketry, leatherwork, carpentry, jackknife work; accomplishments, including whistling, reciting, singing, playing instruments, storytelling, dramatics; nature, including collecting of flowers, minerals, reptiles, animals, woods, etc.; art in wood carving, drawing, painting, soap carving, photography; prowess, including running, jumping, canoeing, skating, bowling, chess playing, kite flying, etc. Here are enough interests to motivate almost any boy to accomplishment in some field. With this motivation once aroused the Guide Ranger finds instruction a delight to the boy and his awards for accomplishment in each field a further stimulus to him to undertake new activities.

Evidences of Success.—The testimonies of school superintendents, church workers of all denominations, of judges, and parents are submitted by headquarters as evidence of the success of the program.

6. THE HIGHLANDER ORGANIZATION

The Highlander Organization in Denver, Colorado, has fostered the use of military drill, required religious education, and attractive diversified activities and classes as a means of character building among boys of ages eight to eighteen. Headquarters, The Highlander Boy Foundation, Denver, Colorado.

History and Growth.—In 1914, Mr. George W. Olinger, in commemoration of “a Denver business man” who had meant much to him as a lad, decided to give part of his time and money to boys. The baseball team that he started soon grew. In the beginning his activities were for boys between nine and twelve years of age. Gradually in addition he had acquired a trained group of older boys who had been through the Highlander program and constituted the Highlander Leaders. Since 1927 these have comprised the Leaders’ Corps. Today (1928)* there are 1,300 active Highlanders, 2,800 ex-Highlanders, 6,500 Lone Highlanders in out-of-the-way places, and 100 Highlander Older Boy Leaders. A Boy Service Bureau has also been established to serve as an office of advice to parents or to any who wish to refer boy problems to it. As many of the activities require shops, gymnasium, or clubrooms it is now planned to build a “Temple of Youth” building which shall be the center of all Highlander life.

Organization and Administration.—The Highlander Organization is administered by a Board of Trustees of prominent businessmen of Denver. The actual work at headquarters is done by a staff of adult executives, including an Executive Secretary, Social and Religious Secretary, Musical Director, Commandant, Director of Speaking,

* Subsequent revision could not be obtained.

Physical Director, Equipment Officer, Activity Secretary, Lone Highlander Secretary, Auditor, Office Secretary, two directors of the Boy Service Bureau, and Mr. Olinger, the founder.

Under the direction of these, a Highlander Leadership School is held for graduate Highlanders who thereafter become members of the Highlander Leaders' Corps and assist in organizing clubs of younger boys. Retiring officers or boys who have become too big for the band, if properly qualified, are placed upon the instructors' staff and given additional training and an opportunity to assist in the work with new recruits.

The financing of the Highlander Organization is through a triennial current expense campaign among Highlander parents and patrons and through an annual community entertainment. There are no dues or fees. The band members supply their own instruments. "In the matter of camps, educational trips, etc. it is the policy of the organization to reasonably apportion the cost to each boy who participates so that he pays only for the food used and cost of preparing same."

Program and Procedure.—The manual of the Highlander Boy Foundation presents in detail the plan, scope, rules, and objectives of the organization. One of the unusual features of the Highlander program is that it begins its character building with the parents. A "beginning school" for parents must be attended by the parents of every Highlander applicant, an advanced course for parents being made attractive, but optional. Through the *Highlander Bugle* the parents are constantly reminded of the necessary part they are to take in their boy's Highlander activities. They are warned that indifference on the part of the home may necessitate the elimination of the boy from the organization.

Membership is open to boys "who are between four feet two inches and four feet eight inches in height" and who pass satisfactory mental and physical examinations. A

parent must accompany applicant and, with him, accept the rules and regulations of the organization. Thereafter the parent becomes a member of the parent group of the organization.

The program for the boy emphasizes training and discipline through military drill as a basis for learning cooperation, loyalty, respect, self-control, etc., but also as a basis for physical well-being. The usual military order of private, officers, and chief officers is included in the plan and tempts the boy to faithful endeavor in order to win higher positions. Merit rather than sequence of position is made the basis for the appointment of officers. Appointments are made by the entire staff of Highlander executives.

The program also includes a rather complete physical education procedure, including athletics and games of all sorts for all seasons. Frequent physical examinations and conferences with parents are held. The gymnasium work is usually held in the evening in the junior high schools during the fall and winter months.

Three bands are maintained by the members and these play frequently on public occasions.

A wide activities program makes it possible to use the boys' leisure time in worth-while hobbies and constructive pleasures. Clubs centering around various interests are organized and a boy joins those which meet his needs. Specially trained leaders are in charge of each. Aviation, archery, art, mechanics, nature and wild life, photography, stamps and coins, chemistry, drama, first aid, radio, and signaling and semaphore are some of the interests around which clubs have been formed.

Religion is felt to be an influence for good in the lives of the boys and this thought is so decided in the minds of the organizers that regular attendance at a church or Sunday school is required of all members. Record cards of such attendance and of work done are turned in to headquarters by members every three months and recognition pins are given for worthy service.

The boys are encouraged to "help the other fellow" through a program of social service opportunities, community service, etc.

Vocational guidance is given through trips to industries, personal interviews with businessmen, and friendly chats and talks to the boys by businessmen.

Much emphasis is placed upon the fact that boys of today need to find more interests in and give more service to their homes. The boy is encouraged to fulfill certain tasks in the home and "to show a fine spirit of consideration for parents." Fathers are encouraged to "play the game with the boy—to make of him a partner in the home."

Thrift in the use of physical, moral, mental, spiritual as well as material resources is emphasized. Boys are stimulated to earn, save, and spend wisely. A Highlander Bank at headquarters is maintained and a Highlander Paper Company provides ways and means for the boys to earn money.

Camping and outings offer the members the delights and interests so dear to the heart of youth. Men of high type are in charge. The camps are often located at inspirational points in the Rocky Mountains.

The Lone Highlander in out-of-the-way places is reached by a monthly-by-mail program built on a fourfold plan of development—mental, physical, spiritual, social—encouraging the boys to keep up the average of their school work and their attendance at Sunday school, to establish daily health habits, and to have plenty of outdoor work and play. A large group of these are annually brought together with the Denver Highlanders for a camp period of their own, under the direct supervision of the Denver Staff and Executives.

The Leaders' Corps carries on, among Graduate Highlanders, activities which will bridge the gap between Highlander years and regular adult life, and provide these older boys with opportunities and incentives to give their services to younger boys. The Corps supplies leaders for

the younger boys' club activities and group projects. It provides a goal toward which officers and other Highlanders may work.

A Highlander boy of at least two years' membership and good record who is over fifteen years old may qualify for the Corps by attending the Highlander Leadership School and passing the approval of the Executives.

The Highlander program actively cooperates with the school and public library by encouraging the boys and giving credit for work therein. Circulating home libraries are sent to sick or injured boys in "Busy Boxes" which also may include games, magazines, and pastimes.

The Boy Service Bureau aims to be a clearing house for all boy problems. Parents and schools, employers, and the boys themselves are encouraged to consult it freely. Men and women are asked to volunteer their services in order that those boys who may need the help, advice, or information they may give may here find it.

Philosophy and Method.—The Highlander Organization believes that the boy finds self-discovery through activity, that he needs to know and develop himself, physically, morally, spiritually, and mentally, and it aims to provide a program and staff and finally a building consecrated to this end. It realizes the importance of the home and makes unusual provision for encouraging and directing the part the home must take in the building of the Highlander. Further, it appreciates the work of other organizations and institutions and aims to cooperate with these. Its program permits of versatility of interests—but has certain specific requirements too—and its insistence upon certain reports and records is unusual. "Be kind, live pure, speak truth, right wrong, defend the weak, and play the game square" are the precepts which the Highlander boy is expected to practice "until they become everyday habits."

Motivation and Rewards.—The military uniform and organization with its possibilities of parade, display, rise to

officership, etc., is attractive to many boys and will at certain times motivate them to great endeavor. Badges and insignia similar to those used by the United States army, distinctive service stripes, and appropriate service bars, and above all the all-round Highlander medal awarded for certain satisfactory accomplishments and reports, are also vital incentives to the boys.

The Highlander is often called upon to assist at public functions, conventions, or in parades in his uniform. The recognition he receives thus is an added incentive to him.

Very probably many of the boys and their parents realize the intangible rewards which come from faithful service to the ideals of the organization and are continuous in their work because of these.

Evidences of Success.—The Highlander Organization offers the testimonials of prominent men as evidence of its success with boys.

7. PIONEER YOUTH OF AMERICA*

Pioneer Youth of America, Inc., is a national, coeducational, interracial organization which "proposes to cultivate alert, critical minds, active and generous sympathies; respect for all honest toil; the passion for justice and brotherhood—all this by inspiring and guiding aright the all-important play activities of children (aged eight to sixteen), primarily of industrial workers." Headquarters, 69 Bank Street, New York, New York.

History and Growth.—The Pioneer Youth of America was formed in New York in the year 1924, as a result of a series of conferences of labor men and educators. In that year it accepted the hospitality of Manumit school, Pawling, New York, for a camp for thirty-five children. From this small beginning it has spread. There are now two branches, one in Philadelphia, one in Baltimore, each conducting city club and camp activities. Camps and day schools have been conducted for three years among the mill-town children of North Carolina and the miners' children of West Virginia. Thirteen international unions and 160 local labor unions and many educators are interested in it and are assisting it in "the development of a sound educational program." During 1931, 285 boys and girls were enrolled in camps, 343 children in city club groups, and 305 children in summer day schools.

Organization and Administration.—The organization is administered by a board of directors composed of repre-

* Not to be confused with The Young Pioneers of America, a communist organization. Information about this latter group as it operates in Russia may be found in the book *Character Education in Soviet Russia*, edited by W. C. Trow and published by Ann Arbor Press, 1934.

sentative labor men and women, and educators elected from various states, by the members. A majority of the directors are trade-union people. The Board includes a president, two vice presidents, a treasurer, one executive officer, an assistant director, and seven administrative committee members. These are assisted constantly by educational advisors prominent in the field of progressive social education. An executive director at headquarters, part-time directors for the branches, camp directors, and paid group leaders are employed and in addition there are many volunteer helpers. Sixty-one persons (half of whom were volunteers) were on the various staffs in 1931.

"A rich personal experience, resourcefulness, social understanding, and interest in children, rather than formal academic training, are the standards required in the selection of leaders. In addition to monthly meetings three conferences are held each year, in different sections, for the training of camp and club leaders." The aim of the administration, however, is to allow the young members themselves to administer and direct their own activities as far as possible, but under such guidance as the new educational ideas show expedient. The costs of the organization are met by the contributions of labor unions and individuals who are in agreement with its purpose. Adult dues are \$2 annually.

Program and Procedure.—The preamble to the constitution of Pioneer Youth states its specific purposes thus:

1. To build strong, healthy, and well-balanced bodies and minds.
2. To cultivate, through creative activity, power to think clearly and freely and to act courageously.
3. To engender a love and understanding of nature.
4. To acquaint them with the social and economic problems that face the world.
5. To develop in them a sense of social responsibility and justice.

The organization promotes children's clubs and camp facilities where the individual interests of the children are

given opportunities for development under the guidance of carefully trained counselors. Such activities as music, dramatics, nature study, handicraft, athletics, outdoor games, industrial trips, interracial visits, discussions are carried on. In New York City the gymnasium and swimming pool of the Church of All Nations have been made available to the clubs for Saturday mornings. A central shop is also conducted and a play center for daily activities on the lower west side of New York City.

In New York City the organization has formed a leaders' council and training course which meets monthly to prepare the leaders for the work. Leading educators are invited to participate in the discussions. Bulletins are sent out to leaders periodically. Occasionally the leaders meet in interstate conferences.

A graduate group of Pioneers has been attending and producing plays concerning social or labor problems, discussing current industrial problems, etc. Some members of this group collected \$70 by tagging for the strikers' relief and have conducted similar projects. Some 2,500 toys were collected and repaired, or made, and sent to the children of the North Carolina mill strikers for the Christmas of 1929, and a similar quantity to the West Virginia miners' children at Christmas time, 1930 and 1931.

A winter camp was conducted by the organization in 1932 at the Christmas season.

A group of adult members occasionally sponsors benefits for the Pioneer Youth movement and assists in the work.

The clubs are free to build their own programs. In fact Mr. J. Lieberman, who for six years directed the New York City camp and club, writes, "Our method is that of the experimental schools applied to free time activity for the development of character and personality. The hours they spend in school and at home are generally ones of constant adjustment to adult conceptions and conveniences. We have, therefore, no set program but aim to get club leaders and camp staff members who are sufficiently versatile and

capable to adjust themselves to the children's capacities and interests. We endeavor also to provide an environment that will stimulate creativeness in the children."

He continues, "There are two things I would like to emphasize, firstly, we aim not only at the development of individuality, but also at making each child aware of the way in which society functions, and helping each to find a creative place in the social structure. Second, courage, clear thinking, self-reliance, integrity, and creativeness, qualities that to all of us seem uppermost in the development of character, cannot be developed under compulsion or in a set program of any kind."

"In choosing the staff," Mr. Lieberman says, "we consider their experience in the field of modern education, their interests in social movements and personal creativeness. These people are not to teach the children skills but rather to be enthusiastic and interested friends, respecting the child's individuality and ready to adjust their work to the growing interests of the children."

The great emphasis of the organization is on the camp life: "The educational value of out-of-door living, new surroundings, of camp and group experiences is tremendous. To most of our children, who had never been in camp before, camping was a constant source of wonder. We utilized their curiosity and powers of observation in developing our program. Digging in a clay bank, gathering mica, trapping minnows in a brook with wire meshes, and 'watching them grow' from day to day—all led to surprising developments. A nature walk might end in a play and similarly rehearsals in a play often stopped temporarily for further study and observation on a subject growing out of it.

"Very frequently the children took the initiative in the development of projects. When they found the brook too shallow they decided to build a dam. That evening around the camp fire an engineering squad and one of the counselors were busily at work. Most of the other campers joined them and in a few days a dam was constructed.

Similarly an athletic field was worked over and made more satisfactory; a hand-ball court was built; an old foundation was turned into a rock garden; woods were cleared and the construction of an overnight camp begun."

The camps are founded by the organization's funds and scholarship rates are made available to children of trade unionists and unorganized workers. Others pay \$210 for ten weeks, or \$126 for six weeks.

Philosophy and Method.—The children are afforded an opportunity to be self-determining. "We create the environment," says Mr. Lieberman, "but within that environment the children function as they desire. This requires them to do a good deal of thinking and as a result their ability to organize their own programs has been constantly increasing—the children have a strong feeling of participation and ownership in the camp. Their parents as individuals or through their unions are members of Pioneer Youth, the children themselves helped construct and beautify the camp, they realize the extent of their control. This contributes a great deal to the results achieved."

"Pioneer Youth camp is coeducational. The boys and girls share practically all activities, eat together, play together, although they have separate living quarters. . . . We find that their association with each other leads to a more normal development, a less self-conscious sex attitude, and a great deal of respect for each other."

"The organization does not indoctrinate or propagandize. It has no formula for the world's regeneration. On the other hand, its whole procedure tends to create in children a resistance to militarization and exploitation. The inquiring spirit is sought rather than acceptance of *status quo*; reasoning cooperation rather than obedience to authority. From this procedure it is believed that there will emerge a disposition among children and young people to participate in movements making for needed social change."

Mr. A. J. Muste, vice president, says, "We find many children growing up hostile or utterly indifferent to the

labor movement. We desire that our children should know that movement, and its role in the development of society.

"The type of hero usually held before our children is that of the successful money-maker or the soldier. We desire that our children shall know the heroism of the scientist, the engineer, the statesman, the artist, the rebel against evil, and most of all the heroism of the masses of toilers who build our houses, raise our food, weave our clothing, lay our railroads, sail our ships, those silent heroes on whose work all life is built."

"The children of today," says Miss Fannia M. Cohn, educational director of the International Ladies Garment Workers' Union, "are the citizens of the future—it is upon their understanding of the social and labor problems that the realization of our dreams of a beautiful future based upon justice, friendship, and cooperative efforts depends. We have felt, therefore, that it is the duty of trade unions to provide such activities for the education of the workers' children as will help create in them a clear understanding of the lives and problems of their fathers and mothers and an appreciation of the organized labor movement, and an understanding of the social forces which operate in social evolution and such activities as will make them healthy, clear-thinking, well-rounded individuals, each a force for social betterment."

"The aim of the founders and administrators was to combine play with education, to make play educational and education playful." To this end many projects are carried through by the children which are a necessary and vital part of their own food and shelter, as well as pleasure problems while in camp. Vexing problems of administration are settled by discussion groups, *e.g.*, how much time to be allowed the swimmers and nonswimmers in the pool, who shall elect the baseball captain, the team or the camp members are all their own for settlement. "Every two weeks a junior staff consisting of a chairman for each major activity interest is chosen by the children. These chair-

men report on all activities at the weekly business meetings of the entire camp. The health and construction chairmen and any special committees appointed also report on their work or ask for cooperation. Through this junior staff and these weekly meetings a large degree of group self-government is achieved. We have found that the opinion of the group is far more effective in obtaining high standards of cooperative living than systems of rewards and punishments. Of course, the personal example of counselors is a powerful factor."

Motivation and Rewards.—"The competitive spirit is found unnecessary, even in athletics, and is discouraged," says Mr. Lieberman. "We aim rather at group cooperation or at individual prowess for its own sake. Even baseball can be improved tremendously. After a great deal of effort we have succeeded in getting our teams to play baseball with standards of sportsmanship as high as those in tennis." The organization finds that sufficient motivation is aroused in the children when they are given right opportunities to develop their own interests. No rewards are necessary to their happiness.

Evidences of Success.—The continued interest of the "graduate group" and their activities may be an evidence of the success of the procedure, as well as the favorable opinions of educators.

8. BOYS' BROTHERHOOD REPUBLIC

The Boys' Brotherhood Republic is a self-governing group procedure for unfortunate and needy boys, each group organized as a city directly to govern and create citizenship activities. Headquarters address, Hulbert Hall, 1530-1536 S. Hamlin Avenue, Chicago, Illinois.

History and Growth.—The Boys' Brotherhood Republic held its first city council May 8, 1914, in Chicago. The "mayor," ten "councilmen," and twenty "citizens" were present. Early in its history the Chicago Women's Club, Lake View Women's Club, Boys' Shelter Club, Women's Church Federation, and certain individuals, including many prominent men in Chicago, became greatly interested in it.

In 1926 a new clubhouse was opened and named in honor of Mr. E. D. Hulbert, who was an important banker in Chicago and did much for the Brotherhood. The clubhouse contains the largest gymnasium on the West Side and accommodations such that 712 boys find a real home and many more find excellent club life, equipment, and activities.

Since its success in Chicago the work has spread to many cities. In February, 1932, a "gang" of eight boys became the nucleus for an organization in New York City. There are now (1934) 300 citizens in the New York City Club at 290 East 3rd Street.

Organization and Administration.—The boys are their own directors. The mayor is the elected head of the group. The city clerk keeps all records, the city treasurer is in charge of finances and collects taxes, a judge is in charge of trials, a business manager is in charge of expenditures and approves bills, prosecuting attorneys protect the interests of

citizens, a city council makes the laws, and a chief of police and his staff enforce these. Standing committees on employment investigations and health carry on activities, a board of education arranges for lectures, debates, etc., a social committee arranges for social affairs, an athletic committee promotes contests, a citizenship committee passes on all applicants, and a house committee is in charge of the building.

A supervisor is elected by the boys. He has the right to attend all meetings and councils, to approve all business transactions, to control outside relationships, to appoint assistant supervisors, etc.

Adults in a board of directors are at hand to guide and often are earnest financial "backers."

Building support comes from endowments and gifts, but the daily work of the club is self-supporting. Boys pay taxes or give entertainments to cover expenses. The early members proved to their adult "backers" their worth by demonstrating many times what they would and could do for boys even before they had equipment.

The upper age limit of eighteen years is strictly adhered to. But graduate boys continue their interest as alumni and are often earnest backers of the club work.

Program and Procedure.—The outstanding features of the programs of the Boys' Brotherhood Republic are as follows:

1. It is an organization of and for unfortunate and needy boys.
2. It is run by these very boys, with adult guidance but not adult planning, motivation, or direction.

Boys of fourteen to eighteen years are eligible to apply for citizenship, to which they are elected if acceptable. Citizens vote, hold office, institute court proceedings, etc.

The constitution for the Brotherhood provides for the election of the various officers and the appointment of the committees, and describes the duties of each and all, the regulation of finances, activities, etc.

The aim of all is to prevent boys' getting into trouble, to offer companionship to boys who are in trouble, to help boys to secure proper housing, clothing, and education, and to be self-sustaining, to look after boys who are discharged from institutions, to report cases of mistreated boys, to aid enforcement of child-labor laws, to keep boys from drifting and to help them physically, mentally, and morally.

Usually a clubhouse or a club-owned meeting place is imperative. Particular value is added if the boys themselves furnish it and have an opportunity actually to do the work of making it the kind of place they wish, and to assist in the painting and cleaning or making of its furnishings.

The actual work may be illustrated from events of the past two decades:

In 1916 two boys made a cross-country trip to describe the club in other cities. In that same year, at the request of the club, the Mayor of Chicago declared a "boys' job day" and 1,035 jobs were found for idle out-of-school boys. In August of 1916 a public bathing beach, which had been illegally taken for private use, was restored to the public by the boys' efforts.

About this time the boys' club had a home of its own and many young fellows, enlisting for the World War, gave this as their only home address.

In 1919 a group called on the governor of New York State to ask for the life of a boy of fourteen years who had been sentenced to the electric chair. They were able to save his life. Similarly they took an active part in bringing to justice the murderer of a young boy.

In 1920 they accepted the so-called worst boy in the United States and brought him to the Chicago home to live, where he remained in good behavior for six years.

In 1923 the Chicago group conducted the first "Unpedigreed Dog Show" which brought in 106 boys' pets.

So well known was the work of the Republic that in 1924 the Women's Club of Chicago sent three of the Brotherhood to investigate child-labor laws and conditions in Pennsylvania, to hold conferences with the governors of New York State and Pennsylvania, and to report to the Chicago women for action.

This club also asked the assistance of the Boys' Brotherhood Republic in visiting and guiding boys who had been released from reformatories. A committee of the boys does this regularly now, visiting homes, securing jobs for the boys, and helping and befriending them. Several are now regular members of the club and well-established citizens. The warden of the jail often turns over paroled boys to the club's investigating committee for companionship and guidance.

Philosophy and Method.—The George Junior Republic organizes, as city groups, the delinquent boys while they are in reformatories. The Boys' Brotherhood Republic aims to give the boys citizenship experience so as to keep them out of reformatories. It is a preventive plan, offering constructive use of the gang spirit, a training field for right attitudes, habits, and practices, oftentimes furnishing a real home and friends to boys from maladjusted homes and bad gangs.

Those who know boys find them quickly responsive to trusts that are placed upon them. They are glad to be guided in their endeavors by men whom they respect and who respect and play fair with them, and are most anxious to show forth their true manliness. Perhaps this response is more ready and persistent in the heart of the underprivileged boy than in that of the more fortunate. The fortunate youth has always been important in his family or group. But the underprivileged boy has never been wanted very much anywhere and here he finds himself important and of service to his fellows, a citizen of power and influence.

Motivation and Rewards.—In the philosophy of the procedure are found its chief motivations. No tangible rewards or merit badges are offered. All citizens of six months' good standing are eligible for election to offices or positions of importance and these are desirable goals for some of the boys.

However, these boys, particularly those who find here a home center, are so happy in their participation in homelike

or citizenship activities and also in the athletic contests and the shows and games, that they desire to continue in good citizenship standing so as to continue their joys. This is motivation enough.

Evidences of Success.—Ex-Governor Frank O. Lowden of Illinois said, "The Boys' Brotherhood Republic is the most valuable lesson in democracy." The Chicago Women's Club has voiced its earnest appreciation and support of the Boys' Brotherhood Republic. Letters of inquiry from all parts of the world come to its headquarters.

Prominent men are giving their time and attention to the growth of the movement in New York City. Mr. LeRoy Campbell, for seven years chief counselor for the Volunteer Defenders Committee of the Legal Aid Society, says:

The Boys' Brotherhood Republic is doing a splendid work in combating delinquency and preventing crime among the underprivileged boys of the East Side in New York City. The organization accepts boys of all types, including boys in trouble or on parole. It is practically unknown for a citizen of the Boys' Brotherhood Republic to ever get into difficulties with the criminal law after he has once joined the organization.

9. THE FOUR-H CLUB WORK

Boys' and Girls' 4-H Club work is an extension activity conducted cooperatively by the United States Department of Agriculture and the State Agricultural Colleges. Its purpose is the improvement of farm, home, and community practices in such a way that farm boys and girls are brought in touch with the best in rural life and are enabled to make of themselves efficient, public-spirited, useful citizens. Headquarters address, Director of Extension Work, United States Department of Agriculture, Washington, D.C.

History and Growth.—"In an attempt to revive interest in a farmers' institute in Macoupin County, Illinois, in 1899, Will B. Otwell offered an ounce of high-grade seed corn to every boy or girl who would plant it and exhibit it at the farmers' institute." This was the beginning of the trend toward the 4-H Club work which since the Smith-Lever Act (1914) has enlisted more than 5,000,000 farm boys and girls. In 1932, of the 925,612 members 670,722, or 72 per cent, completed their projects and submitted written reports of the results obtained. The activities at first concerned projects of interest to boys but very soon the girls began to enter into these activities and also to become interested in canning projects and many other homemaking or health-building projects, and in 1932 nearly 544,039, or a majority of the members, were girls.

"Ever since its inception the 4-H Club plan has been largely based on an appeal to the community and to the patriotic spirit of the rural youth. Not only does it appeal to such a spirit, but it provides practical worthwhile work through which this spirit may express itself and find satisfaction. Probably no plan for the guidance

of youth more effectively motivates right attitudes toward community and national welfare, and also directs this motivation through careful leadership into habits productive of good to the community and nation." During the war the farm boys and girls made a substantial contribution to the food production of the nation. At that time more than half a million were enrolled under the direction of the county extension agents.

Nearly twenty years of experience in the 4-H Club work as a part of the national agricultural system has brought about sufficient standardization of methods to permit efficiency. The work has gone beyond the experimental stage. Training courses for club leaders are found in all agricultural colleges, many and frequent conferences are held, and bulletins and publications on many phases of the work are available to all. The activities are represented by 59,081 clubs in all the states of the Union and the territories of Hawaii and Alaska.

The practicality of the club work is demonstrated by the types of clubs which seem popular. 4-H Clubs may be concerned with growing an acre or more of corn or cotton in accordance with the directions of the state agricultural college; raising a sow and litter of pigs or a flock of poultry; growing and preparing for the table fruits and vegetables in keeping with the dietary needs of the family; canning the surplus of the garden; making garments in accordance with the family budget; adding to the comfort and satisfaction of the farm home through money earned in other club activities; beautifying the home grounds; or other phases of farm and home work that especially appeal to young people and help solve community needs.

In addition to the practical program of the clubs there are frequent and excellent opportunities for social programs, for practice in parliamentary procedure, for wholesome play, games, dramatics, reading, contests, camp life, etc. "Ideals" and "virtues" may not be the topics for discussion at any one of these meetings. But "projects" and the

results of work are compared and discussed to the end that greater improvement may be made and others of the community may be helped. And because a boy must be faithful, punctual, thoughtful, humane in his care of the calf dependent upon him, and because the girl who is responsible for canning the food for her family must be neat, careful, considerate of the taste of others in order to accomplish her task successfully—for these reasons good character habits develop as concomitants in this procedure. The ease with which these boys and girls enter into college life at the great universities attests the value of the training they have had in their club work.

Organization and Administration.—The clubs are under the general direction of the United States Department of Agriculture Extension Service in cooperation with the state agricultural colleges.

The state extension director, through his counsel and guidance, supervises the work in the state. The state county agents, leaders, state home demonstration leaders, and state club leaders—or state extension agents, as they are called in some states—train the county extension agents in the proper method of organizing and conducting the work and coordinating it with the general extension program in the county. The specialists working out from the state agricultural college prepare the subject matter and assist the county agents in training the local leaders, in outlining demonstrations for the demonstration teams, and in judging club exhibits at fairs and exhibitions. The county agricultural agents, home demonstration agents, and county club agents in turn enlist the aid of local leaders, conduct training conferences, organize club tours, direct exhibits at county and state fairs, and act as general advisers and directors of the 4-H Club organization in the county.

Each township in a county has an opportunity to have any or all of the various possible 4-H Club activities. A club may be formed by a group of five or more boys or girls who are carrying on similar demonstrations. Herein

lies an unusual opportunity for individual expression at its best, *i.e.*, motivated and directed by an appreciation of community needs. The club adopts its own constitution and by-laws, elects its officers, meets at its own discretion, but always meets about eight times or more a year with an adult leader. A local leader who can give emergency assistance may be selected in the township by the club members themselves or by the county agent. The Leaders' and Officers' Manuals, giving careful directions for keeping records of progress, and other publications for the club members, are the result of careful studies and are constantly being perfected and extended in content, value, and variety of subjects.

Membership in the 4-H Clubs is open to boys and girls between ten and twenty-one years of age. There is, in many states, a tendency to stress the importance of the work with out-of-school boys and girls as a means of directing them into worth-while group activities, of interesting them in more education, and, in deserving cases, of leading them to higher institutions. The increased registration of rural boys and girls in state universities may be partly due to this activity.

Program and Procedure.—The spirit of the 4-H Club program may only be caught by a visit to a township of active members, to an annual encampment of these, or to a county fair where, in friendly contest, the boys and girls exhibit their results. To read the formulated aims is not enough. One has to observe the earnestness and joy with which the boys and girls are carrying on in order to realize the actual aims and their efficiency.

The aim of the 4-H Club work is to introduce and to make practical the best ways of farming and home making through interesting the rural boys and girls in these progressive methods.* There are 11,000,000 rural boys and girls in the United States of club age. Of these, 925,612 are in club work. The average age of members is between thir-

* U.S. Department of Agriculture, *Miscellaneous Circular* 85.

teen and fourteen years and the average continuance in membership is one and three-fourths years. There is an average of 960 rural boys and girls per county who are out of school. Most of these are between fourteen and eighteen years of age and a majority of them are entirely dependent upon the 4-H activities for their further education as farmers and citizens.

"Although I would not deny to any boy or girl in school the benefits of club work, I am firm in the faith that we should especially seek to reach and guide through it the boy and girl who have dropped out of school and who are without any public guidance and often idly drifting. Neither the nation, the state, the county, the community, nor the individual father or mother wants to or can afford to let them drift. . . .

"I wonder if we ought not to adjust our educational system so that it shall consist of two parts, the teaching of those in school and the teaching of those out of school, now that we have found the way to reach those out of school."

A national 4-H Club program is described in the United States Department of Agriculture, *Miscellaneous Circular 77*:

"It should be possible for every rural boy or girl in the United States between ages ten and twenty to receive the benefits of club work. . . .

"At least two age groups are consciously recognized and the work is organized to fit their needs. It is the aim to make the period of continuance in club membership at least three years."

It is the desire of the Department to expand the extension work of the Land Grant Colleges and of the Department of Agriculture so as to provide county agricultural agents and home economic demonstration agents for every county having 1,000 farmers or 1,000 young people of club age. It is believed that 4-H Club work should continue as a voluntary not a compulsory activity as thus it seems to

produce its best results. Hence the county club program is felt to be rightly a necessary part of the cooperative agricultural and home economic extension programs of the communities.

“An example of the procedure relative to club work may be gained from the following, a typical story of food preservation written by a canning club girl in Mitchell County, Georgia.*

About four years ago Miss Mortimer Schley came to our county to organize a girls' canning club. When she came to Pebble City she told us about her work and what she was going to do. She told us that we could join either the canning or the poultry club. When I went home that afternoon I told mother about Miss Schley and what she was going to do. As I was only twelve years of age, mother told me that I was too young to join. I told her to let me join and I would do my very best to carry my plans out. After talking with father about it she told me I could join.

The next day Miss Schley came to Pebble City and asked for the names of the girls who wanted to join. Then she brought some tomato and pimento seeds and a record book. She also told us how to plant the seeds and how to keep the record. I tried to do just as she said. In July we had a short course at Hopeful, which five girls from Pebble City attended. At the short course Miss Schley taught us how to can tomatoes, creole sauce, and many other things. That year I canned from my garden 960 pounds of tomatoes and 189 pounds of beans, and sold lots of them fresh. My pimento plot was a failure but I was not discouraged and joined the next year, too.

That year 42 girls from Pebble City joined the club. I planted tomatoes, beans, and pimentos. As a result I was able to can 630 pounds of tomatoes and 96 pounds of beans. In June we had a club rally at Camilla, at which Pebble City was represented. We used a float made on a wagon and decorated with purple crepe paper. Then we won a pennant for having the most girls in our clubs of any in the county. The first of the year we rented a house and fixed it up for the club.

The next year I joined again. That year the rainy weather nearly ruined my crop and it was almost a failure. I entered the

* U.S. Department of Agriculture, *Miscellaneous Circular* 85.

bread contest and made the best biscuits of any girl in the county. This year I joined again and planted a perennial garden. In my perennial garden I have grapevines and fig, peach, pecan, and plum trees. I canned peaches, marmalades, pickles, preserves, conserves, grape butter, grape juice, tomatoes, beans, and many other kinds of fruits and vegetables.

We rented a house and made another clubhouse. In it we have two oil stoves, two large tables, and many other useful things. This year I am exhibiting three phases of my club work. My grape exhibit will be sent to Macon. I will receive my certificate in club work. I certainly have enjoyed being a club member and will encourage others to join.

“Boys’ and girls’ club work is voluntary, centering around living things and concerned with active processes of home-making, farm accounting, etc. The study of the book is incidental and supplemental to the actual activities. The classroom and laboratory are found in the great outdoors, the creamery, the market place, the home. Club work is learning by doing, sometimes by groups and sometimes by individual projects.”

In this as in many other procedures the personality of the leader or county agent may be an important factor in the success of the procedure. Those who seem to be attracted to this work are those of great devotion to youth and rural life problems and those who are accepted for the work must have in addition university training and character qualities which will stand the strain which comes to pioneers in educational or welfare work.

Philosophy and Method.—Motto: “To make the best better.”

The 4-H Club work, although not organized with character education as the specific end in view, is functioning to this end and therefore deserves a prominent place in this summary of character education procedures. The fact that its activities are wholly integrated with the economic life of the community is one of the fundamental causes of its great value as a character-building program.

Each boy or girl interested is consciously and intelligently working as a part of the progressive citizenry of the county, state, or nation. This consciousness of his own importance and of the importance of the activity in the welfare of the community leads him to manifest those qualities of worth and integrity which make character.

The club work "gets hold of young people while their minds are plastic, provides opportunities for them to share home responsibilities, and gives them a part in solving the problems of rural communities. It builds companionship between parents and children and increases mutual appreciation of the home and community life. . . . Further, it should be remembered that the rural boy and girl frequently constitute as much of a rural problem as do crops and live stock, and efforts in their behalf are justifiable objectives."

It brings farm young people in contact with live problems and with inspiring men and women by having them do something on the farm or in the home or community that is worth while. It helps young people to realize upon the opportunities around them. It tests their fitness for farm life so that only those who like farming will engage in it. It trains them in cooperation through a work and play program planned largely by themselves. It develops leadership through tasks assumed in keeping with their abilities and for the service of others. Finally, because their attention is constantly being focused upon the needs of their own communities and the possibilities for improvement, 4-H Club boys and girls develop a sense of community responsibility that stimulates them to do and accomplish.

To each individual member the "4 H's" signify the four chief interests of the procedure as expressed in the members' pledge as follows:

I pledge my head to clearer thinking
my heart to greater loyalty
my hands to larger service
my health to better living.

Both the pledge and the means of keeping it are made clear and attractive by the detailed efficiency of the plan and the available inspiration and instruction of the club leaders. The organizers have realized that otherwise a pledge is worse than no pledge.

Many of the values of the project method are inherent in the 4-H program. Youth is motivated when he is finding joy in learning by doing, under the guidance of experts, or finding inspiration in companionship with those of similar interests, and that satisfaction in achievement which comes to boys and girls who carefully and faithfully carry their projects to a point of economic worth. And these values are supplemented by their concomitant character responses, industry, faithfulness, joy in work, kindness, scientific appreciation of truth, honesty, courage, thrift. The group project based on the individual and community needs and contributing to economic welfare provides the motive; and the adequate concept of the end to be achieved and the means to be employed are made clear by the leader, the publications, discussions, and group experiences.

Motivation and Rewards.—The joys which come from working to appreciable ends and the intangible rewards inherent in the philosophy and method as described are apparently evident to the rural youth and hold his interest. The material rewards which accrue to the members are usually only those which come as the result of good workmanship, the consequences inherent in the task, *i.e.*, the large yield of corn on the acre or the calf grown to be a productive member of the herd. However, each club member is encouraged to enter his product at the county and state fairs where in competition with many others he may see his work judged by experts. Prizes are awarded at these fairs according to a definite basis for awards. In making awards of any kind, some consideration is given to the application of the project to community needs, the member's application of improved practices, the amount

of progress made, the service the accomplishment gives the community, as well as the quality of the accomplishment displayed at the fair.

Proud indeed is the county, the club, or the individual member that may carry off the ribbon, button, or pin award. The award is seldom of any money value, but the age-old desire to win the "blue ribbon" as a sign of successful accomplishment is a powerful incentive.

However, those who may not win such awards are not without notice, for in many counties business houses or service clubs or the county itself give desirable, useful articles to all club members who complete certain tasks. Probably all these tangible rewards do add motivation, but these are subordinated to the national rewards previously described.

The United States Government sends annually to each county an invitation to send delegates to an encampment at Washington, D.C. This is an added encouragement to the youthful members. To be elected delegate is a coveted honor, and each delegate tries to live up to this honor by carrying back to the group all that he can glean of interest and inspiration.

Each county aims to give all the members a vacation in a camp. Good times and a few good discussions are made available. The aim of these camps is largely social. Through these encampments and through the social meetings throughout the year the 4-H Club work is meeting a keenly felt need in the life of the rural youth and adding thereby to the attractiveness of its program.

Evidences of Success.—The growth of the 4-H Club work among the rural youth, the recognition given it by the government, the tremendous increase in the number of rural youths who go to college may be evidences of the success of the 4-H plan and purpose. Also the awakening consciousness in the rural communities may be a result of the greater interest farm boys and girls are manifesting in their own communities as places for happy and worth-

while living. Possibly these all reflect the new attitude toward rural life problems as well as the better social organization made possible by this work with the rural youths.

Since the aim of the 4-H Club procedure is to bring about better farm practices, the results of a survey may be of interest in this regard. "In the detailed study of club work in the Massachusetts area, which is about average for the ten states studied in the number of practices adopted per club member due to junior results demonstration, it was learned that these influenced the adoption of practically 70 per cent of all the better farm and home practices taken up as the result of all phases of club work."

Here is a statement submitted by one of the leaders which gives evidence of the character qualities brought forth through the 4-H procedure.

The attitudes developed by farm young people through club work are important assets in any community building program. Regarding the work of Andrew Peterson of Santa Barbara County, California, whose net labor income for the year 1928 from poultry work was \$480 and who contemplated double that income for the ensuing year through an enlargement of his enterprise, his club leader stated:

I would like to emphasize that in my opinion the financial returns are not the greatest value that Andrew has received from his club membership and activity.

I doubt if he has had much time for loafing. His mind must have been rather fully occupied with school studies and his poultry business.

I know he has attended the Davis 4-H Club Convention twice in four years, also the 4-H summer camps, taken an active and leading part in all 4-H Club meetings, social events, and other activities. He has prepared and made several talks to adult audiences. I am quite sure he has acquired what might be termed the scientific mental attitude to the business side of life. From experience and practice he has learned to consider, think through,

and balance the available facts and information involved in any enterprise or project.

I am fairly certain he has acquired the habit of an open mind, keenly alive to the value of tested knowledge, but hard to sell on the basis of ignorance. He has developed qualities of leadership, habits of industry, and certain personal abilities. He has acquired self-confidence, courage, and poise. He has learned something about how to do things and accomplish results.

Whatever occupation Andy takes up in future, professional, a town business enterprise, or farming, his 4-H Club experience and education will have been of great value in the self-development it has brought him.

Andrew has, moreover, demonstrated to his father that there is money in the poultry business for some people and that it is a desirable and profitable enterprise for the general family farm.

His father is now the Secretary-manager of a local community poultrymen's cooperative organization that has saved one-fifth of the local feed costs ever since last August and has helped in the marketing situation. Many local people in this and neighboring communities are now able to make a fair profit from poultry—a help they have greatly needed.

10. JUNIOR ACHIEVEMENT

Junior Achievement, Inc., provides profitable leisure-time programs for young people based upon the industrial arts and homecraft activities. The groups are often organized as miniature companies, thus giving the members experience in elementary business practices, such as buying raw materials, producing articles of marketable value, keeping accounts and records, studying pricing, labor costs, overhead, selling, investment of profits. The National Headquarters is at 33 Pearl Street, Springfield, Massachusetts.

History and Growth.—About 1919 Mr. Theodore N. Vail, then president of the American Telephone and Telegraph Company, with Senator Murray Crane and Mr. Horace A. Moses, saw the necessity of giving to the urban boys and girls a procedure which would be of the same value to them as the 4-H procedure is to the rural boys and girls. At first they conceived of the use of arts and crafts clubs as a purely leisure-time activity. But they soon decided that the boys and girls needed and really desired prevocational experiences in business practices under able leadership, and that the production of arts and craft materials could be a means to this end.

Mr. Vail and his friends wished that the urban youth also might have assistance from their government relative to their vocational and prebusiness training, but they realized the greater difficulties involved. It was soon found that businessmen, however, were sufficiently interested to give of themselves and their time and money in order that urban youth should have these experiences.

As a result Junior Achievement started in New England as an experiment in 1919. In October, 1931, there were

enrolled 700 clubs in New England, New York, New Jersey, and Pennsylvania. Its program is found in institutions, settlement houses, summer camps, playgrounds, girls' clubs, boys' clubs, children's hospitals, Scouts, Y.M.C.A.'s and Y.W.C.A.'s, schools, and churches. It is entirely nonsectarian and works with all creeds and races.

Lately, as a result of a canvass by the National Association, it was concluded that the Metropolitan area of New York offered a vast field for Junior Achievement. Hundreds of groups of boys and girls already formed under sponsorship were found glad to take over the Junior Achievement ideas and program. In January, 1930, Metropolitan Junior Achievement was incorporated, with an office located at 25 West 43d Street, to direct the work of Greater New York, including Westchester County. The New York office is now dependent upon subscriptions for its work, but it is following out a five-year plan which it hopes will make the organization self-supporting in a few years.

Organization and Administration.—The National Office has the following departments:

1. Program Department, which provides at small cost blueprints, patterns, direction sheets, equipment, and raw materials in a large variety of crafts to those desiring to avail themselves of the service. This department furnishes free correspondence help to any agencies working with young people desiring program assistance, when program supplies are obtained from Junior Achievement.

This is a much needed service which is being enlarged as rapidly as funds are made available through the profits derived from sale of these materials. All profits go into development of programs and extension of the Junior Achievement activities.

It is possible for any group or individual interested in the handicraft programs to secure just what is needed to carry on craft work in a large variety of programs. The most popular programs are: toy making, elementary and

advanced woodwork, relief carving, leathercraft, fiberloid-craft, premoid-craft, pottery, metalcraft, including work with tin, copper, brass, pewter and silver, basketry, archery, model airplane building, model boat building, rug making, lamp-shade work, knitting, dyeing, stuffed toys and dolls, foods work, all sorts of needlecraft, from plain sewing to fancy needlework.

This department has brought together all materials needed in these programs and is constantly adding interesting new things.

Junior Achievement is financed by gifts of those interested in the program, by charter fees paid by organized clubs, and by the profits from its supply department.

2. The Field Service Department. This department through the Junior Achievement Field Cabinet keeps in intimate touch with all the Junior Achievement work going on in the field. It provides opportunities for leader training at national and local institutes; it issues charters to all organized Junior Achievement clubs; it provides forms for club use and outlines methods and plans of operation of Junior Achievement clubs. Annually it conducts an Exposition where club products are exhibited and placed on sale. This department also provides a service to other youth agencies through local institutes for special leader training, furnishing demonstrators and lecturers for conferences and conventions, and, through correspondence, helps in connection with youth programs. Part of this service is free and part upon a cost basis.

3. Extension and Expansion Department. Junior Achievement courses are provided for schools, summer schools, and colleges on a cost basis. Speakers are provided where program help is desired. Assistance is given to organizations and communities desiring to set up a Junior Achievement unit or piece of organized community work for young people. This expansion is as rapid as funds permit.

The general control of Junior Achievement, Inc., is in the hands of a Board of Directors and an Executive Com-

mittee, while the operation of the work is carried on by a board of management. A monthly bulletin and a leaders' manual are published at headquarters.

An important aim of the programs of Junior Achievement is to teach through actual experience the highest business ideals of industry, thrift, dependability, accuracy, initiative, and honesty in purpose, in work, and in fellow dealings.

Program and Procedure.—Through the club organization members learn to carry responsibility and through the business of the club they learn the value of materials, time, money, personal skill, and the finished product. Work is made purposeful, interests are broadened, skills are learned, powers and abilities are realized. The life of youth becomes better balanced and preparation for a useful life better understood.

A group desiring to organize into a Junior Achievement club, with the aid of regional or national headquarters, first finds a leader, then selects a program adapted to the specific needs and conditions, secures a sponsor or sponsors, decides upon a method of financing, and sets up to produce articles for personal use, for gifts, or for sale. A club may be financed through the sale of shares of ownership in the club or company, both common and preferred; it may borrow money; it may put on a show, or in some other way raise the money needed. The important point is that the club must finance itself and keep itself self-supporting.

The Junior Achievement club organization and operation provides unusually practical vocational guidance by which the members profit richly, since all phases and departments in business are actually experienced and placed upon a par with each other, so that officers, managers, and artisans are equally recognized as important factors of the working whole.

The president has executive experience, the secretary tastes the clerical job, the treasurer tries out bookkeeping and banking, the production manager has a foreman's job, the purchasing agent learns how to buy to advantage, the

sales agent has experience as a salesman, the publicity agent learns how to write news and advertising. Each member has experience as a workman, learning his power as an individual, the greater power in united effort, and the greater power still of the corporate group.

A fine opportunity is offered to all to have contacts with businessmen and business workers and with corporate experience. Each member shares in the conduct of a real little business from the purchase of the raw materials to the sale of the finished article. Bills must be paid and profits may be divided as dividends.

The craft leader and the business leader advise and assist the boys and girls. The members are greatly aided by the excellent detailed forms for business reports, which are supplied by local headquarters offices. "Records of the Production Manager" gives details as to the "steps in handling a shop order." Notice of these necessary steps is posted for all to see. They require a written order with full specific details, entry of this on regular shop order form and checking of it with materials necessary for its fulfillment, the secretary's acknowledgment of the order. They require that the production manager assign the order to the proper employee and this employee deliver said made article to production manager, who checks it with specifications and, if satisfactory, delivers it to the craft leader and sponsor to be marked with the "Approved Product Seal." The article is then turned over to the sales manager, one of the boy or girl members, and wrapped, tagged, billed, and delivered. The money and bills are turned over to the treasurer.

The cost of production of the article is figured in total. Even the club member who made it is paid a certain price, possibly between 5 and 15 cents per hour. The rent of the shop room, the cost of its lighting and heating, the depreciation of tools and equipment, the cost of supervision, all are figured. The articles are generally sold at a price $33\frac{1}{3}$ per cent above the cost of manufacture. A brief bulletin

gives the boy or girl production and sales managers details as to "how to figure overhead and rate per man hour" and final sale price. A pay roll is kept by the production manager.

The secretary keeps a record of all meetings, of the club's initial report, plans, capital, and all organization data. The Metropolitan Junior Achievement of New York City requires that a monthly report be sent to headquarters regularly, which includes a financial and inventory statement.

The adult sponsors take an interest in every phase of the club's activities, visit it at least once a month, and advise and assist it in any way that seems necessary. The craft leader is present at every meeting to instruct the club members, and the business leader at every business meeting. A great deal depends on the enthusiasm and wisdom of this adult leadership.

The individual club members are not only the workers but also the stockholders and the Board of Directors. Every meeting is a meeting at which all attendants are both capitalists and laborers. It is easy for the group to realize through experience the dependence of each upon the other. Each product made by a member must be 85 per cent approved for craftsmanship and salability. Any member whose products are not so approved is a problem in "personnel management."

When the first year's activity is over the annual statement must show all bills paid, a reserve of 75 per cent of the value of the outstanding stock as set aside to redeem that stock, and a surplus for buying new materials before the profits may be declared as dividends on the stock.

"The programs and methods of the Junior Achievement clubs are adaptable to many types of agencies working with young people and furnish in addition programs suited to the communities or parts of communities which are not being adequately reached by existing agencies.

"Junior Achievement, Inc., will make certain community surveys to determine the needs for young people's activities

and will provide suggestive plans based upon a study of the needs and possibilities disclosed by the survey.

“The following types of Junior Achievement club connections and purposes will give some idea of the scope of the work:

1. Cooperative clubs sponsored by such agencies as boys' clubs, girls' clubs, churches, Y.M.C.A.'s, Y.W.C.A.'s, and similar agencies, where Junior Achievement supplies a program of handicraft and practical business training suited to the purposes and desires of the agency being served.

2. Clubs are often organized in connection with the public schools to provide a richer incentive in the industrial arts and homecraft departments, introducing the element of business training and study of values into otherwise mere class activity.

3. Junior Achievement furnishes club activities of an industrial and homecraft character for school systems where no such opportunities are provided. These clubs sometimes are operated as a part of the regular school program and sometimes as extra-curricular activity, the classes organizing as clubs and studying cost of raw materials, value of time in production, and value of finished articles.

4. Independent clubs may be organized to provide wholesome spare-time occupations for boys and girls who have no other club affiliations. These clubs offer opportunities to make money and at the same time to secure useful training in arts and crafts. There is often great need for these clubs in the large towns and cities for the boys and girls between fourteen and sixteen years of age who are out of school and irregularly or unsatisfactorily employed.

5. Short-term clubs may be formed in connection with summer camps, playgrounds, and vacation church schools where the emphasis comes largely upon handicraft with only a secondary emphasis upon business training.

6. Clubs organized in connection with various industrial plants provide an opportunity for those employed who are under twenty years of age to obtain experience in a large variety of business practices through setting up a miniature production business which is wholly carried on by the club members from the financing of the company by sale of shares of ownership to the sale of products

and declaring of dividends. These clubs offer, through the form of complete business set-up, experience in executive, secretarial, financial, and managerial work, as well as practice in salesmanship, purchasing, advertising, and so on.

7. Clubs may be organized in connection with Gift Shops, which both produce the articles for sale and also sell them.

8. Junior Achievement clubs offer valuable opportunity in orphanages and other institutions for the care of boys and girls. The fully organized business program brings an experience to these young people which is invaluable.

"There are certain civic and social agencies which can give definite community service by supplying leadership and funds for the organization and operation of Junior Achievement clubs. Some of the agencies of this sort that have assisted the Junior Achievement clubs are Legion, Legion Auxiliary, Service Clubs, Women's Clubs, Parent-Teacher Associations, Mothers' Clubs, Recreational Clubs, and Community Clubs.

"Junior Achievement, Inc., will be glad to outline in detail, for anyone making inquiry, a suggestive plan for the situation defined to them."

Many interesting programs are available which can be carried out with but little cost, by the salvage, conservation, and use of leftovers and odds and ends which may be made into attractive salable articles.

No allowance is made for the cost of intelligence in the process of production. Efficient craft and business leadership is supplied to each club free of charge. In this respect Junior Achievement has not followed the example of the "4-H" procedure. 4-H Club leaders are paid by Federal and county or state taxes or Farm Bureau fees. Each farmer's child knows this, and his appreciation of this fact leads him to realize the worth of the instruction he is getting and the money value of an education.

Philosophy and Method.—Today's economic organization postpones the working experiences of youth. This prolonged period of leisure permits, of course, the more general

education of youth, but it also postpones the realization of some of the best desires in the mind of man, the desire to prove himself of real value to society, and the desire to earn and acquire things his very own. Too long is the boy or girl in the average city home a mere parasite. It would be well, of course, if parents appreciated this sufficiently so that they early began to find certain duties and responsibilities about the home which would give the children opportunities to express themselves and become important working members in the home community. But because the city father's work, unlike the farmer's work, is usually away from home there is little or no chance for the children to grow up as partners in homemaking. Mother can do her work more easily than she can teach it to others, and so too often the child who would enjoy helping is told to "run outdoors and keep out of my way," and one of his best instincts is thwarted.

A vocational guidance counselor in a city community very often finds that the boy who wants to leave school to go to work is a boy who is allowed to play during all of his out-of-school time. He has no home duties or responsibilities. His dawning manhood makes him desire something more earnest and real. He is tired of play.

Sometimes this boy is also one who has been baffled by the largely academic program of the usual school. His hand skills, through which many boys learn more readily than through the eyes or ears, have had practically no chance. His growing muscles and the marvelous, powerful body engine, with which he is now endowed, wish to do, to create, to work out some of his dreams, or just to be active in some way of self-expression.

Yet youth knows, too, for education has taught him, that even in such ways of physical endeavor instruction is valuable.

So Junior Achievement finds youth ready and anxious for its program. The boy or girl who is going to high school is glad of the release into physical activity and the

chance to learn some of the ways of the business world. Many of these young people welcome the chance to make a little money, as high-school days find many needs for "pin money," but they also welcome the contact with business men and women, and with experts at any task. Junior Achievement brings these two to the boys' or girls' club.

Better still, learning is not merely by the process of imitation, but also through a real project of evident worth and interest under expert guidance with others going through the same processes.

Of this Mr. Mendenhall of the local office in New York City says, "Junior Achievement is developed to give a practical program of business and economic understanding through active experience. It is directed to reach the older girl and boy at a time when ambition is created by understanding, and an appreciation of values is of paramount importance to enable youth to secure a balance in life."

Motivation and Rewards.—The discussion of the philosophy and method involved in this procedure has revealed the fact that certain inherent qualities in youth find satisfaction herein, and this satisfaction remotivates. It is probable, too, that the creative and possessive instincts find expression and realization. The pleasures derived encourage youth to continued endeavors. Without doubt the ability to make money, to have a monetary reward for their own labors is a powerful motivation to the club members.

These emotional, mental, and material rewards are such that the association or the procedure needs offer no further incentive than the award of their "approved" seal, which is necessary in order that the article may be marketed. This indeed is the only award.

The cooperative award for all in the dividends paid on the stock is an excellent incentive for youth, probably a better incentive than "individual" reward because it more truly represents the economic interdependence of modern society.

Evidences of Success.—The Junior Achievement movement has not existed long enough to have available definite evidence of the success of the procedure in character building. Individual success stories of groups and of individual members can be cited. The following is a typical story.

There was once a boy, a real boy, who from grade one to grade six did nothing but fail, that is, as far as his school work was concerned. He went, not passed, from grade to grade because he grew so fast he could not sit in the seats and had to be moved up year by year until he reached grade six and there he stuck. He had reached the point where the seats were as large as they were made.

This boy joined a Junior Achievement club and it was soon discovered that he could make and decorate toys better than any one in the club. The leader began to praise him, the other members turned to him for help, father and mother at home exclaimed with pride, "Did you make that?" The boy began to gain confidence in himself, to believe in his own power, and the leaven of success entered his blood. His head went up as he began to breathe the oxygen of life and his blood began to tingle with courage as his ambition to do was born.

The delightful part of this true story is that the boy discovered that he wasn't dumb and began for the first time in his life to succeed in his school work.

One superintendent of schools said that six boys in a certain school would have failed if it had not been for the influence of the Junior Achievement club to which they belonged.

Many young people have climbed from club membership to club membership, extending their activities over five to eight years. The movement is not many years old, yet many claim to have found their lifework through Junior Achievement experiences.

The excellent form records which all clubs must keep and the "Log" of each club will make interesting summaries from which to draw valuable conclusions some years hence.

But the actual character-building success of the procedure will be tested in years to come in the business ethics of these youths.

Training courses for Junior Achievement leadership have been offered by some of the leading universities, particularly in the eastern states.

11. THE BOYS' CLUBS OF AMERICA

(FORMERLY THE BOYS' CLUB FEDERATION)

The Boys' Clubs of America, Inc., is a national organization for the cooperative assistance, promotion, and betterment of club work for boys. Headquarters address, 381 Fourth Avenue, New York, New York.

History and Growth.—"The Boys' Clubs of America was not launched in a day nor did it spring into life full-orbed, with an effective line of propaganda. Rather it was the sober and careful counsel of a group of workers who in discerning the effectiveness of their own work were thinking of association as a means of exchanging ideas and of meeting the increased demands for information and leadership which were constantly coming to them." For several years the club leaders who first formed the organization had been meeting quite informally to compare notes and share experiences. They had found that certain common essentials could be agreed upon as necessary in any boys' club and all agreed that these might be considered the elements requisite for a boys' club which desired to be accepted for membership in the Federation.

After several conferences, an organization known as The Federated Boys' Clubs was formed at a meeting in Boston, Massachusetts, May 19, 1906. In 1915 this name was changed to the Boys' Club Federation, and in 1932 to Boys' Clubs of America, Inc. Progress has been constant since the beginning of the organization. The original leaders who began the organization early in this century were about forty in number. Almost all of these were from the New England states. Among the clubs then represented were several which are still well known for their good work.

Among these the Boys' Clubs in New Haven, Boston, Worcester, Fall River, and Springfield, Massachusetts, the Boys' Club of New York, the Germantown Philadelphia Boys' Club, and the Syracuse, New York, Boys' Club, are the oldest and the largest in number of boys reached.

By 1920 the organization included members from all over the United States and by 1928 there were 38 members in foreign countries, 19 in England, 11 in Canada, 3 in Australia, 3 in New Zealand, 1 in Holland, 1 in India. At the annual meeting in 1929 it was announced that a Boys' Club Federation was in process of formation in Canada and the National Association of Boys' Clubs of the British Isles had been formed, and the original Boys' Club Federation accordingly changed its policy so as to include only clubs in the United States. There are now (1933) a total of 262 clubs representing 249,000 boys in the United States of America affiliated in the organization.

Organization and Administration.—The Boys' Clubs of America is an organization of boys' clubs which fulfill certain requirements outlined as essential in a real boys' club. "Only an agency meeting these standards, and in the last analysis one which is willing to affiliate with the national movement which has given solidity and meaning to the name, has a moral right to the name of a Boys' Club," according to the leaders.

In general a Boys' Club is described as "a social service institution for boys of a neighborhood or of an entire community, with a broad and interesting program and sympathetic leadership, housed in a building with adequate space and equipment for its task, carrying on its work upon an all inclusive, nonsectarian basis and measuring success in terms of service to boys," as stated in the Boys' Club Manual.

A special commission on standards, records, and relationships reported in June, 1927, forty-eight different characteristics of a real Boys' Club. Those clubs which graded themselves as qualifying in all forty-eight points were called

class "AA" clubs; those that claimed 90 per cent of the points were class "A"; those that had two-thirds of the requirements were class "B"; and those having one-third were class "C."

The forty-eight different characteristics are in regard to general organization, *e.g.*, that a club be incorporated with a representative Board of Directors, one or more full-time boys' workers, one or more women on a staff of five or over; that the building be owned and a field be available for outdoor sports and a camp in the summer; that a minimum average utility of four hours a day and twelve months in the year be maintained. Certain physical equipment is also outlined as necessary and it is suggested that the educational side of the club offer its members reading room and library, moving pictures at least twenty-one times a year, vocational classes with three or more different subjects, a boys' band or orchestra, some form of self-government, mass singing, savings bank, story hour, club newspaper, etc.

Certain definite social and moral requisites are likewise outlined, emphasizing the fact that character is caught not taught, and guarding the need for careful respect for the religious faith of each member.

Relative to the relationship of each club to the national body the committee stated that a financial donation should be made annually to the organization, that a representative should attend the annual convention of the division in which the club is located, that annual reports be sent to the organization, and that members participate in the educational program in relation to summer courses, etc.

Further suggestions were also offered relative to the uniform keeping of records, accounts, and measurable data, and suggestions were also made as to cooperation with the social agencies, schools, and other welfare organizations as well as toward fellow members in the organization.

Boys' Clubs which are in accord with these principles comprise the national membership. They send delegates

to the annual conventions of the international committee and to local district meetings.

The Boys' Clubs of America is administered by a Board of Directors elected at the annual convention. The Board meets three times a year to conduct the business of the organization. The actual work is carried on by an Executive Board. The Board of Directors appoints the national executives and prescribes their duties. Besides the president, vice-president, secretary, and treasurer, there are an executive secretary, and a department secretary and associate for each of the departments—Executive, Field, Educational, and Promotion.

The duties of these departments are prescribed by the constitution. The Executive Department exercises general supervision and control over all the work of the organization. The Field Department sends out field workers to assist in promoting clubs, to help existing clubs relative to local problems, plans, and the like. The Educational Department carries on training courses for club leaders in colleges and summer schools, makes available literature and bibliographies regarding progressive policies in Boys' Club procedure, etc. The Promotion Department is responsible for publicity and finances.

There are four geographically determined local organizations, one for the New England states, one for the Middle Atlantic states, one for the Southern, and one for the Middle Western sections. Each of these has its officers and board of directors, holds its own conferences, and cooperates with the national Field and Educational Departments.

The clubs which comprise the membership of the organization are usually those which reach boys between the ages of nine and fourteen, although the range of membership often runs from seven to twenty years of age. Each local club is autonomous in its government, its rules, and its regulations. The organization does not try to dictate or dominate the local unit, only to assist and advise it.

Program and Procedure.—In general “the Boys’ Clubs of America promotes new Boys’ Clubs wherever needed, is a clearing house for ideas, methods, and plans relating to Boys’ Clubs, issues helpful literature, publishes a quarterly magazine, holds conferences and conventions. It conducts an Employment Exchange—free for workers and clubs. It promotes interclub competitions in athletics, debating, and vocational work. It organizes educational courses for workers with boys, conducts training camps for older boys, provides a Field Secretary for organizing and counseling local clubs, conducts a bureau under the supervision of an expert architect, keeps the affiliated clubs posted as to matters of their mutual interest, and serves as the medium through which they can work unitedly.” This has been the program since the beginning.

Unlike many, this program encourages the use of women as superintendents of clubs, as club leaders, as well as in the capacity of friendly visitor or case worker, “all because we have found,” says the Secretary, “by actual practice that in many details of our program the boy, especially the little chap, does respond to the woman worker.”

No attempt is made to amalgamate any members or to encourage amalgamation of members with other organizations. The organization and its members gladly cooperate with groups interested in the boy problem.

No attempt is made by the Boys’ Clubs of America to give to or to enforce upon its members a national standardized program. “Since the organization has no standardized program of boys’ work there is no attempt to enforce a national program in a local community. Certain procedures and programs, however, which have been worked out acceptably in older clubs are made available for the use of the local organizations.”

The members find their affiliation valuable and necessary because of the exchange of ideas made possible through the conferences and publications, and also because of the assistance offered by the departments.

The Field Department offers supervision by and consultation with experts. The Educational Department gives training courses for leaders at summer camps, colleges, and universities. The Educational Department also publishes the *Round Table* magazine, the loose-leaf manual, circulars, booklets, statistical reports, surveys, and a year book. The "Publicity Department publishes a monthly news bulletin which is the house organ of the clubs, going to about 9,000 workers in clubs, members of local boards of directors, and individuals who are interested in work with boys. Upon occasion local units have taken quantities of the news bulletin because of some item of particular interest to them. Some motion pictures are also made available by the Educational Department. . . .

"A monthly news letter is provided for the members. Its material is so prepared that the local club superintendent can use it with direct reference to his own activities and their correlation with the wider interests of the Boys' Club movement as a whole. The news bulletin also is supplied directly to about 150 newspapers. . . .

"No speakers' bureau is maintained as such but the services of a national staff are made available as far as possible for both inspirational talks and conferences on local problems. . . .

"A personnel service is open to the members. This consists of the maintaining at national headquarters of lists of eligible people who are recommended to local communities, without, however, any control over the personnel chosen. Its standards of qualifications are maintained as a matter of advice to local clubs. . . .

"The survey service of the organization is a part of its field work and has been carried on so far only in connection with the organization of new clubs or branches of existing clubs. . . .

"The National Convention is held annually and brings together an average of about 300 workers. It is open to all who are interested in work with boys. . . .

"The correspondence service consists in furnishing information in connection with all details of boys' work and related topics."

Philosophy and Method.—Very probably the club workers who generally gather in the conferences to discuss their problems realize the value of such an organization as a clearing house for ideas and as a generator of the strength and encouragement which are created in a group united for a common good. But, further, such an organization assures to its members not only greater success but greater confidence and support from the communities they are serving.

The present measurement of the success of one of the outstanding Boys' Clubs of New York City made possible by a Foundation grant is being watched with interest by all the members. The procedure of those in charge of the survey has had to be carefully worked out. It is possible that the techniques thus discovered will be of value to all clubs as a means of measuring themselves and justifying or correcting their work.

Primarily, the Boys' Clubs of America is interested in better boys, in giving the underprivileged boy the privileges of a home, workshop, gymnasium, swimming pool, game rooms, library, or what he wishes for his best development. Its departments are directed by those people who have for years been working heart and soul to perfect and spread the Boys' Club idea. Variations in program and technique have grown almost entirely out of the adaptation of the club to a local situation and that which has been held in common has far exceeded in quantity and in importance the unique or different factors which have been discovered as the clubs have been drawn together.

The Boys' Clubs of America never, in theory or practice, assumes responsibility for the local community. It has lent its influence and furnished workers to communities deciding to undertake this sort of work, but it has never attempted to overinfluence local communities. Growth has been steady and substantial because it has been based

always upon the deep conviction on the part of responsible citizenship that the rights and needs of boyhood, particularly of the underprivileged boy, must have attention.

The organization, while definitely accepting only the nonsectarian and nonracial clubs to membership, is deeply interested in and sincerely glad to cooperate with all agencies for the welfare of youth. "It is futile to talk of competition" in any of this work for only about 20 to 30 per cent of boys between the ages of eight and eighteen are reached by any procedure and the remaining 70 to 80 per cent still challenge the attention of some institution or organization and offer plenty of chances for good work.

Motivation and Rewards.—Probably never before has there been such an interest in welfare work as there is today, in the organizing of procedures for character education, in the building of Boys' Clubs, social centers, etc. When the Boys' Clubs of America can say "Boys' Clubs dotting our cities and towns from coast to coast have reduced delinquency from 25 per cent to 75 per cent in their districts—one Club opened in Chicago reduced boy arrests from 1,389 in 1927 to 432 in 1928 in its district"—then indeed there is motivation for more Clubs. Further, "The cost per boy member," says this organization, "in 1932 averaged \$10.90. . . . An idle factory building and inexpensive equipment can be a good start toward a Club." The cost of the organization help is about 33 cents yearly per boy, but no club is asked to pay anything.

Evidences of Success.—Forty-eight Boys' Clubs in the organization reported three and a quarter millions in endowments in the 1933 Year Book. In 1930 seven clubs were built in seven cities at a cost of more than two million dollars. Even under 1933 conditions a score of cities were planning buildings as soon as financial conditions would permit.

But an exact evidence of the success of the procedure or the value of any Boys' Club anywhere cannot be easily attained. Dr. Thrasher, author of *The*

Gang, the story of Chicago's problem groups, has been making a study of the effect of one Boys' Club in a New York City community. The report is in preparation.*

A list of the names and addresses of the Boys' Clubs which are members of the Boys' Clubs of America can be found in the latest Year Book of the Boys' Clubs of America, 381 Fourth Avenue, New York, New York.

* A correlative study of the leisure time of adolescent girls in this area "to determine the presence or absence of interest differences relative to behavior" is the subject of the dissertation of Dr. Dorothy Reed, Ph.D. (Columbia University, New York City, 1932), Professor of Sociology, University of Kansas City, Kansas City, Missouri. The title is "Leisure Time of Girls in a 'Little Italy.'"

SECTION II

JUNIOR PROGRAMS OF ADULT GROUPS

12. KIWANIS "BROTHERS" AND "DADS"

The activities program of Kiwanis International emphasizes personal service to the underprivileged child, vocational guidance and placement of youths, boys' and girls' work, and cooperation with community betterment plans, in order that better citizenship may be realized. Headquarters address, McGraw-Hill Building, 520 North Michigan Avenue, Chicago, Illinois.

History and Growth.—The first Kiwanis club was chartered January 21, 1915, at Detroit, Michigan. Since that time 1,872 clubs have been built in Canada and the United States; nearly all of these are carrying on citizenship and welfare programs.

Work with and for the underprivileged child was first started in 1922, following the approval of a recommendation of the Public Affairs Committee by the Executive Committee. A committee known as the International Committee on Underprivileged Child was appointed at the annual convention of Kiwanis International at Toronto, Canada, and this "underprivileged child work is approved by Kiwanis International as a major activity for all clubs."

Organization and Administration.—The International Committee on Underprivileged Child now consists of three members appointed by the president of Kiwanis International. This committee presents a suggested program to a committee in each Kiwanis club. Each local club is free to adopt any or all of these suggestions or to draw up a plan of its own. The committee also acts as a clearing house for the exchange of ideas and experiences in the field. As a result of its own studies and of the experiences reported to it by local clubs it publishes bulletins of value in the guidance of all local clubs.

Each local committee on the underprivileged child reports through its chairman to the Board of Directors. Usually this committee conducts at least two club meetings a year. It may carry on surveys or proceed in any way it considers best in order to bring a "square deal to the underprivileged child—a future citizen."

A Kiwanis International Vocational Guidance Committee of three members directs this second phase of Kiwanis work and issues bulletins for the use of local committees.

The committee assumes as its duty the offering of certain practical schemes for this activity which can be carried out by any Kiwanis club. It believes that by the placing of these in the hands of district and club committees, and with the help of leaders, the necessity and practicability of activity in vocational guidance and placement can be brought home to every club in International and that an active program of vocational guidance will thus be seen to be within the reach of all. The committee has at its command a mass of material, some of it more or less technical, which is at the disposal of any interested clubs or districts, and the committee is always ready to assist in furthering the program whenever opportunity for doing this is offered.

Program and Procedure.—The program of Kiwanis International may be said to function through seven general lines of procedure: (1) members personally befriend individual boys or girls in order that these may have help in the solution of their problems; (2) they promote a definite program of vocational guidance and placement in order that youth today may have accurate information and friendly counsel about occupations; (3) they cooperate in their own communities with Boy Scouts, Camp Fire groups, Y.M.C.A.'s or Y.W.C.A.'s, playground and recreation centers, etc., in the study and solution of social welfare problems; (4) they cooperate with the community's educational program; (5) they encourage Americanization or better citizenship work in a community; (6) they study and

promote policies and procedures to bring about better business cooperation and good feeling; (7) they work to bring about better civic conditions—better city lighting, roads, hospitals and health centers, charity procedures, etc.

Although all these seven activities are not merely for the development of character, it is plain that all these activities of Kiwanis could definitely contribute to the community's character and hence to the character of boys and girls. In carrying out this general program each club is meeting its own community's need and hence it may be differing widely from others in its actual activities.

Kiwanis Activities is an annual volume which summarizes the outstanding accomplishments as officially reported by all clubs. A wide variety of endeavors is found in the reports. It would be impossible to quote here even a fraction of these; from little towns and big, the reports come in. Albany, Indiana, made a survey of the entire city to find all children needing assistance and medical attention. Ann Arbor, Michigan, has two full-time directors to conduct activities for 5,000 underprivileged children and has raised over \$3,000 for financing welfare procedures in the town. In Arlington, Massachusetts, all crippled children are provided transportation to and from school and given much individual care. Belmont, North Carolina, supplies all necessary schoolbooks for underprivileged children. Bend, Oregon, is purchasing a "house on wheels" for the "pastor of the Pines" who goes out into logging camps to take the "gospel" and clothing and books to little children. Bowling Green, Kentucky, plans to build a municipal gymnasium, sends sixty-five children to camp, and is praised by authorities for a 50 per cent reduction in juvenile delinquency. Calgary, Alberta, Canada, collected \$11,500 for an orphans' home, and other funds for children's hospitals, homes, etc.

Clothing and medical attention have been secured for poor children, milk and care supplied the children of unemployed. Children have been adopted by members or their

friends. A Kiwanis Home houses fifty children at Edmonton, Canada; Halifax, Nova Scotia, buys hundreds of stockings, shoes, and tons of coal and other supplies for children. Girls and boys are given scholarships to continue in school. Hollywood, California, has appropriated money so that boys and girls who live at the orphans' home and attend junior high schools may have pocket money. Dental supplies and clothing are also furnished. The Houston, Texas, club members make over six hundred visits to the homes of their little charges.

All of these and hundreds of other similar acts are listed as a part of the personal service to the underprivileged child, but the largest part, that of the individual member with his individual charge, cannot be here described. A carefully prepared bulletin to the members brings to them the best conclusions as to how to proceed in this work. The clubs usually set aside a fund for the financial support of such work and each member is urged to render personal service rather than money. The club itself is careful not to become simply a money-dispensing service. Rather, the clubs and their members are urged to make for the family and the child those contacts with remedial sources already existing in the city which will help the family help the child if possible.

The bulletin says, "There is a large field of activities developed in most communities in boys' and girls' work. A large part of this is already under the control and management of some well-directed national organization. Your committee feels that you can give more efficient service by cooperation with these established agencies than by attempting to develop your own program in the same field of endeavor. Any good work of this kind should receive your earnest support even though the initial effort was made by some other organization."

The object of this work is described as:

To bring to a selected group of underprivileged children in the immediate vicinity greater opportunities for moral, mental,

spiritual, and physical development. To provide for each child, through the assignment of a properly qualified member of the club, the personal interest that means so much in the early formative years of a child's life. The assistance of Kiwanis ladies should be enlisted wherever possible, especially in connection with girls' work.

An underprivileged child is defined as:

A child living in city or country who is deprived of those conditions that make for normal mental, physical, and moral development, and who with personal counsel and assistance will have a better opportunity to become a worth-while citizen. As other organizations are better qualified than a Kiwanis club to care for the child who is of chronic unsoundness in health and morals, this program does not provide for these classes.

Factors to be considered in the selection of children, the bulletin says, should include general worthiness, the degree of actual need and the help now available from other sources, the capacity and inclination of the child to make the most of opportunities, the assurance of cooperation by parents or guardians, the available information about the case, etc. The Kiwanians are urged to make their work nonsectarian and free of class prejudice. It is suggested that fatherless children be given special consideration, and that children be assigned to those of their own religion as far as possible and to those who will find real joy in the work as "dad" or "brother."

The duties of "dads" and "brothers" as described are in general just those that any dad or big brother would naturally assume as he realizes that he is a "trustee of the child's success." Each "dad" or "brother" reports monthly to his club committee.

The committee as a whole may plan an annual luncheon meeting to which all "dads" or "brothers" may bring their children as guests. It may also plan an annual picnic and other joint affairs.

In carrying out the mandate of Kiwanis International, in 1932 a Special International Committee on Boys and Girls was appointed. The work of this committee is not to conflict with the work being done by standing committees but primarily to integrate the work now being done and to undertake a larger field of activities. The main objective is to help normal boys and girls to adjust themselves to a strenuous environment and adapt themselves to the present-day social, economic, educational, and moral demands. The work of the committee has been divided into three levels of child life: (1) those interested in play activities; (2) the early adolescents, whose interests are prevocational; (3) adolescents whose interests have the attributes of permanency.

Kiwanis International's contribution to vocational guidance is known to and appreciated by almost every vocational guidance counselor in settlement, industry, and schools. It is stated that millions of boys and girls, as well as adults, need wise guidance and information annually, and that quack and pseudo guidance is sometimes misleading these. As businessmen the Kiwanians themselves have a fund of such information about all vocations included in their membership. Each club in appointing its committee realizes it is not made up of a group of experts in guidance, but of men anxious to study in order to make information and guidance as accurate as possible and to give it to those who need it and to develop an interest in all communities in need of such guidance. The committee makes available speakers adequately prepared to address assemblies or smaller groups, and provides materials to assist them. Individual conferences are also arranged for those who desire them.

But probably the best known activity of local Kiwanis Vocational Guidance Committees has been the publication of pamphlets about vocations. "Aviation as a Career," "Printing and Its Allied Trades," "The Building Trades," and several other bulletins have been issued for young

people, some being released by one of the Metropolitan clubs affiliated with Kiwanis International.

Kiwanis International has also published "A Working Program of Vocational Guidance" as a guide to local committees.

Vocational Guidance Committees in local clubs participated in scholarship loan funds; took boys and girls on educational trips; bought motion-picture machines and films for schools; awarded honor medals; assisted libraries; sponsored "back to school," sight conservation, and open-air school drives; established Americanization classes, night schools, Chautauquas; met many needs in order that illiteracy might be lessened; and encouraged schools, art, literature, music, bands, orchestras, libraries, and learning in general.

In its work with the boy problem the Kiwanis policy is to cooperate with existing community or national organizations. Many are sponsoring Boy Scout troops, Camp Fire Girls, Y.M.C.A. or Y.W.C.A. activities, the Big Brothers or Big Sisters, Inc., and many athletic activities. In some cities, however, they may sponsor their own recreation and playground procedure. A "Sandlot Baseball Association of Greater New York" has been sponsored by Kiwanis clubs there in order to afford boys under seventeen a chance to play the game and learn sportsmanship, for boys of New York streets have no way of playing the great national game without some special provision.

Philosophy and Method.—It is impossible to describe in detail the programs of Kiwanis International, but the philosophy of the procedure explains it. Kiwanis everywhere has accepted the belief that a need, no matter how great, can be helped or completely met through organized effort. It believes that all who have attained a degree of business success are equipped with experiences, information, and character qualities which may well be used to help others. It finds in the underprivileged child a general need which all can help meet, but recognizes in each community special needs, for which special activities are necessary.

The philosophy of Kiwanis tells why the members give thus of their time, effort, and money to make a better world. The "Objects" of their organization are:

To give primacy to the human and spiritual rather than the material values of life.

To encourage the daily living of the Golden Rule in all human relationships.

To promote the adoption and application of higher social, business, and professional standards.

To develop by precept and example a more intelligent, aggressive, and serviceable citizenship.

To provide through Kiwanis clubs a practical means to form enduring friendships, to render altruistic service, and to build better communities.

To cooperate in creating and maintaining that sound public opinion and high idealism which make possible the increase of righteousness, justice, patriotism, and good will.

In fulfilling these aims Kiwanis committees are studying carefully and constantly so as to be able to meet needs that are really worthy and to solve the problems adequately and intelligently. In all communities, as previously noted, they cooperate as far as possible with existing agencies and programs to these ends. They usually find a sufficient number of organizations already at work through programs to which Kiwanis can lend its aid rather than set up an independent program just for the name and fame of doing so. Where no organization is meeting a need it feels free to set up its own program.

Motivation and Rewards.—The organization finds that personal interest and personal service to youth inspires the child, and that where no "real dad or older brother" exists in a family a man's companionship is a particularly telling influence in the boy's life.

Evidences of Success.—The activities described in the yearly report are instances of successful accomplishment. There are here and there words of testimony as to the influence of these on a community, but in general the organization offers no statements and makes no special claims.

13. OPTIMIST INTERNATIONAL

BOYS' WORK COUNCIL

Optimist International, like the Rotary, Kiwanis, and Lions, is a service club of men which is taking an interest in the better development of the boys of today in order that they may be splendid men in the future. Headquarters address, Optimist International Boys' Work Council, 924 North 31st Street, Milwaukee, Wisconsin.

History and Growth.—In 1923 the Optimist International adopted as a slogan, "Friend of the Delinquent Boy." During the 1924 convention a group met to discuss and formulate a program. The word delinquent was then deleted from the slogan and a program and procedure were formulated which would help the members to give understanding guidance to any boy. During the following year, through the efforts of the chairman, Mr. Bert Hall, and of Mr. Adolph Gillund, local clubs were interested. In 1925 some seventy-five delegates attended the Boys' Work Meeting at the annual convention, in 1926 half a day's program was given to the work, and since then a whole day has been given to a discussion of the work.

At first the procedure was simply an Optimist "Uncle" plan, whereby each interested member took an "uncle's" interest in some boy. These "uncles" usually gave the boy help relative to social adjustment problems, put him in touch with some Boy Scout or "Y" group, and provided for him certain good times. The 1927 convention, however, also brought forth and encouraged the idea of organizing Junior Optimist Clubs. The convention recommended that these be chartered solely through approval of the Director of Boys' Work; also that deputy district directors be appointed to assist in local boys' work.

It is now (1933) estimated that there are a total of 13,810 boys being befriended by Optimist Clubs. There are 84 Junior Optimist Clubs with a total membership of approximately 2,340 boys. These clubs are found in nearly all cities and towns in which there are Optimist Clubs in this country and Canada.

Organization and Administration.—A Boys' Work Council of five members appointed by the national president is in charge of the boys' work. The Director of Boys' Work is Chairman of the Council and the acting executive. "The Council establishes broad lines of contact with all institutions, domestic, religious, political, judicial, educational, scientific, sociological, and makes recommendations with reference thereto."

The National Council is assisted by deputy boys' work directors in various districts. In addition there is a Boys' Work Committee with a local chairman directing the work of each club.

A Boys' Work Department in the *International Magazine* is edited by the National Director, and affords each local director an opportunity for the exchange of ideas and experiences in the work.

It is estimated that 25 per cent of the membership is actively participating in some form of boys' work.

Program and Procedure.—Because modern city life robs boys of those contacts with men and often with their "dads" that simpler or rural life provides, it is found that boys today are growing up without the guidance of men of experience, whose help they need. Believing that character is "caught rather than taught," Optimist International decided on a program which would bring boys and men into friendly relations. Each interested member is pledged to devote one hour a week in friendly contact with a boy selected by the Boys' Work Committee. A monthly report of progress is made by each Optimist "uncle." The relationship continues as long as the boy and his "uncle" desire.

Where it seems desirable, Junior Optimist Clubs are formed. These are made up of "gangs" that readily become "civilized" as soon as an attractive program is proposed to them. Such clubs are supervised by a paid worker, but one or more visitors attend all meetings. Recreational and cultural programs are promoted and junior club members are sent for two weeks to camp each summer.

The "uncle" and Junior Optimist Club procedures are not the only forms of work allowed the local Optimists. Each club is free to work out a program that it feels meets its community's need. The work is largely restricted to the needs of neglected or delinquent boys, but the Junior Optimist Clubs may be made up of any group, even the members' own sons if so desired.

In some localities the Optimists cooperate with the Scout movement or the Y.M.C.A. In some, the local adult group has developed night schools for boys of restricted day-school opportunities. In Oklahoma City the Optimists have sponsored a home and a school for dependent and neglected boys.

County homes and farms are assisted by many clubs. General sportsmanship, entertainments, contests, picnics, and camping opportunities are afforded the boys through Optimist generosity.

In California the Strickland Home for Boys of Los Angeles has been given a tract of fourteen acres and a new site, and architects are now working on plans for Optimists Boys Lodge, as the home will be called. This is being sponsored by some fourteen Optimist clubs in nearby cities and towns.

The Tulsa, Oklahoma, club is buying a farm which will be the home of a large number of homeless or orphaned boys. Many clubs are befriending boys who have been released from reform schools and put on probation. Many are raising funds to assist in the physical welfare correction or care of boys in need of remedial treatments or hospitaliza-

tion. Some clubs are providing band instruments and instructions for boys. Some are fostering field days, track meets, and tournaments of all sorts.

So in addition to the Optimist "uncle" plan and the Junior Optimist Club plan we find many clubs cooperating with existing welfare efforts and organizations or themselves supplying some need for such work in their community.

Herewith is an actual list of the activities sponsored by the clubs.

	Number of Senior Clubs Sponsoring
Junior Optimist Clubs, 83 Junior Clubs (2,340 boys).....	45
Uncle plan.....	22
Big brother.....	12
Boy Scouts.....	18
Camps.....	24
Christmas activities.....	14
Clubs, miscellaneous.....	4
Education.....	8
Employment.....	8
Entertainment programs.....	9
Equipment, for camps, playgrounds, and institutions.....	11
Homes and farms.....	24
Juvenile court.....	15
Medical, surgical, dental, and hospital care.....	6
Musical organizations.....	6
Savings and thrift accounts.....	2
Sports, track meets, hobby shows, field days.....	21

Philosophy and Method.—The Optimist International plan and method "to provide boys with opportunities for companionship with senior Optimists and with training under this environment for development of character, physique, loyalty to parents and country, devotion to school and work, respect for order, and development of

ambition, seems to be bringing much happiness to both boys and men."

Each senior Optimist club determines whether it will work with underprivileged boys or boys in all walks of life. Discretion is used in grouping the boys in clubs of homogeneous interests, however, and members of any Junior Optimist Club are also encouraged to continue membership in any Scout troop or community club which is serving them well.

Membership in the Junior Optimist Club may be requested by any boy whose parents consent. The boy's application is passed on by a membership committee of boy members, and then voted upon by the club. Those approved are notified by letter that they have been accepted, and are called to a simple nonhazing initiation ceremony.

Usually each senior club determines the age group in which it will be interested. It is recommended, however, that ten years be about the minimum age and that boys be encouraged to remain in the club as long as its program interests them. It is also recommended that different programs for different age groups be available.

It has been found that much better results come to clubs which pay their boys' club leader. One city pays its leaders \$2.50 per weekly meeting, a total of about \$100 a year, and holds the leader responsible for the success of the club. However, since association with men is the aim of the club, two other Optimist members are always to be present at the meetings. In some other cities the Optimist International supplies all funds for rent, equipment, etc., and the Board of Education supplies the leadership through its recreation director.

Each club is chartered by the Optimist International office and a constitution and by-laws that is used by many junior clubs is sent to the new club for its acceptance, or for revision for its own use.

A manual, the annual report, and other helpful publications are made available to the leaders or sponsors.

Motivation and Rewards.—In order to encourage Optimist effort and the spirit of service among these junior members, certain badges are given to those who perform certain acts. The first of these, called the "Citizens" badge, goes to the members who are regular in attendance, who have learned the club creed and certain civic facts, who present a satisfactory school record, and who are in good standing in their club. "Citizens" are eligible for the "Craftsman" badge when they fulfill certain further requirements, which include the successful development of some hobby or the making of some article, etc. After a year's membership "Craftsmen" may become "Statesmen" when their school record shows an 85 per cent average, when they are able to conduct a meeting or deliver a speech or debate, when they are able perhaps to pass a resuscitation or Red Cross Life Saving test, and when they can present a letter as to their character from their club leader, a teacher, or an Optimist club president.

All sorts of athletic activities are also encouraged among the boys, and at the annual convention an oratorical contest is held. Each Optimist club is encouraged to bring its junior boy orator for this contest.

Probably the degrees and their badges or awards provided for in the headquarters' suggestions are of interest to many of the boys. It is possible that they may tend to select for continued membership only those who are bright enough to win them unless the club leader makes available to the members sufficient instruction so that all can successfully qualify for the various badges.

Very possibly the encouragement derived from pleasant contacts with real men, from mutual helpfulness, and from inspiration tends to motivate the boys to real endeavors in true manliness.

Evidences of Success.—The senior members of the Boys' Work Committee of Optimist International presented a motion to the 1928 convention asking that Junior Optimist

members be admitted to senior Optimist International when they reach the age of twenty-one years. If the men find that those they have helped to build into manhood are acceptable to themselves as their own club members and as men who will carry on for and with them, then their procedure is evidently regarded as successful.

14. ROTARY CLUBS' BOYS' WORK

The boys' work procedure of the Rotary clubs aims to become informed as to the boy-life activities in the community and to support and cooperate with those good agencies which are working to improve boy-life conditions. Headquarters, Rotary International, 35 East Wacker Drive, Chicago, Illinois.

History and Growth.—From 1910 to 1915 a number of Rotary clubs became interested in helping boys develop into good citizens. They recognized boys' work as real community service. In the 1916 Rotary convention a committee was appointed to ascertain how general was the activity of Rotary clubs in connection with boys' work. Because so many clubs were found to be actively interested, a Rotary International committee on boys' work was set up at the 1917 convention to guide the clubs. The 1918 convention further encouraged the work, and the 1919 convention established a division of boys' work in the secretariat of Rotary International. At every convention since then, there has been emphatic recognition of the place which boys' work has in the community service activities of Rotary clubs.

Boys' Week, an annual event for focusing the attention of the community upon its boys and their problems, was first promoted by the Rotary Club of New York in 1920. Later, under the direction of an independent organization, the National Boys' Week Committee for the United States, the observance spread over the entire nation, and since 1934 the week has been known as Youth Week with the program of activities expanded to include girls' work. Rotary clubs, of course, take an active part in sponsoring local observances. During the past several years Boys' Week

(or Youth Week) has also been observed generally throughout the rest of the world, chiefly as a result of the efforts of Rotary International, working through its clubs in other countries than the United States.

Rotary club boys' work committees have cooperated with Boy Scouts, Newsboys' Clubs, employed boys, public schools, Big Brother groups, DeMolay, parks and playgrounds, or have made special studies of the negro boy, juvenile delinquency work, county institutions for boys, the rural boy. Rotarians are encouraged to promote vocational guidance and vocational education, and to support such legislation as seems best for boys' welfare.

In Amarillo, Texas, the judge of the juvenile court has consented to turn over to the Rotarians boys sentenced to reform schools, in each case under an agreement between the boy, his parents, the judge, and the Rotarian agent who agrees to act as a "big brother" to the boy. In Chattanooga, Tennessee, the Rotary club has interested itself in befriending outstanding boys of fine character who may be probable future Rotary material but who are fatherless or in need of fatherly appreciation. Boys' bands are either directly sponsored or in some way assisted by Rotary clubs in more than two hundred cities. Over a thousand Rotary clubs have funds for assisting worthy students to obtain a higher education. Perhaps one of the most important pieces of work done by a boys' work committee was the Los Angeles Boy Life Survey which was fostered there by the Rotary club and conducted under the direction of the University of Southern California, Department of Sociology.

Organization and Administration.—Boys' work is usually carried on by each Rotary club under the direction of a committee, the chairman of which is the best member available for such work, but not necessarily a boys' worker or a social service worker. Various subcommittees are appointed by him subject to the concurrence of the club president. Through membership on some subcommittee, almost every Rotarian is usually actively serving in some

phase of work, or is cooperating in some activity of value to boys, *e.g.*, parks and playground activities, vocational guidance, public health work, work with homeless boys, cooperation with juvenile courts, schools, clubs, etc.

Program and Procedure.—Under the direction of the boys' work committee and its subcommittees the club may initiate its work by making a survey of boy welfare in the community. It very often learns thereby the needs of the organizations which are trying to serve boys, or the real needs of the community relative to the welfare of youth. As a result the Rotarians usually lend support to various organizations, and help meet the needs of the youth in the community as efficiently as possible.

Each committee acquaints itself with the literature and latest ideas relating to the problem it is to attack. From time to time these problems may be discussed by a leader in the field before the group or the club. The committee concerns itself too with legislation in regard to child welfare problems, and through civic cooperation and publicity methods very often has a definite effect on legislation.

Philosophy and Method.—"There must be a desire within the heart of any Rotarian to do this job before he can touch the boy life with which he comes in contact. Boys' work in Rotary ought to be well balanced. It should perhaps not be the predominating factor in any club, but it should have its proper place," says Rotarian George W. Olinger, a former chairman of the boys' work committee of Rotary International. "Boys' work is largely a matter of vision. It is whether or not we can see the fulfillment of what Rotary calls service, whether we can catch hold of the worth while things in life and say to the boys, 'Don't wait until you are a man to be great, son, try and be a great boy.'" "One excellent method of becoming able to understand other people's boys is to get acquainted with one's own boy," says Rotary, and as a result one father gave his son, for a Christmas present, one hour of his time each weekday, and two hours each Sunday to be his entirely.

Rotary clubs actually put into practice this philosophy in regard to boys by carrying on definite activities. Scholarships are provided to help boys through school; athletic fields, gymnasiums, physical directors, etc. are obtained; delinquent or underprivileged boys are given "big brother" help. Boys' bands, clubs, and camps are started; "father and son" banquets, health campaigns, pet shows, and exhibits are held; educational tours and "find yourself campaigns," visits to industries, and the like are carried on.

The detailed care with which Rotary approaches its work is revealed by the following quotation relative to its method of survey:

First: Appoint as director of the survey a man who possesses a high degree of organizing ability and is endowed with that kind of personality that readily wins the cooperation of others.

Second: "Sell" the survey idea—the importance of finding out accurately and fully concerning the boys and the conditions affecting them—to the members of the Rotary club, the chamber of commerce, and other organizations, and the school authorities and other groups interested in civic betterment, and enlist their active cooperation, enrolling them to participate in the making of the survey.

Third: The director of the survey should divide the city into convenient divisions each to be in charge of men possessing organizing ability and an attractive personality, who in turn will divide their divisions into sections, each to be placed under a competent man with sufficient assistants to do the canvassing in the time determined upon for the actual survey. If it is deemed advisable to subdivide the territory further, the suggested "sections" may be divided into "areas" with competent persons in charge of them, and those areas may still further be divided into blocks with an individual in charge of each block, with the persons doing the actual canvassing under his supervision.

A SIMPLIFIED BOY LIFE SURVEY

1. Your community has an annual school census. Enlist the cooperation of the superintendent of schools and make a transcript from the enumerators' returns of the name, age, address, and

birthplace of each boy of school age and the nationality of his parents. Use plain cards, $2 \times 3\frac{1}{2}$ inches.

2. Separate the transcribed cards into street units and allocate them according to districts marked out upon a map of the city.

3. After the cards have been grouped according to indicated districts, divide them into age groups, six to twelve, inclusive; thirteen to sixteen, inclusive; seventeen and up. Note the totals of each group. Then redistribute the cards according to country (or state) where boys were born, write the totals, and distribute as to nationality of parents.

4. From the Boy Scout, Y.M.C.A., Y.M.H.A., Columbian Squires, DeMolay, and similar organizations, get the name and home address of the individual boys reached by them. Eliminate these cards from each group and those remaining will give the name, age, home address, and nationality of every boy not reached by any of the helpful character-forming agencies. (The same thing could be done for Sunday-school attendance.)

5. Get from the juvenile court the home address of boys arrested or reported to the court and charge them up against the different districts as indicated.

6. From the School Board and the Park Board get the location of every playground and the number of acres available for play-spaces in the city, with the cost of maintenance and supervision; from the Boy Scouts, the Y.M.C.A., the School Board, etc., get the number and the location of gymnasiums open for boys and the meeting places of Scout Troops, Pioneers, Boys' Clubs, Columbian Squires, etc. (Indicate locations on map.)

7. On a map of the city indicate by colored pins, small stickers, or some other device, the location of every park and playground, every church and schoolhouse, and every Boy Scout troop, boys' club, or similar organization, together with the number of boys in each district reached by these different organizations. (This number should show the ratio of native-born boys of native-born parents and of native-born boys with foreign-born parents.)

Over against the total number of boys reached and the cost of reaching them should be shown the total taxable value of the buildings of the city, the number of men constantly employed for their protection, and the cost of this municipal expenditure in salaries aside from the cost of insurance. Which are worth most to us, the material buildings, which could be restored if destroyed, or the boys whose loss to us would be irrecoverable?

Equally detailed instructions are given Rotary clubs about the interpretation of their survey findings and the organization of their work thereafter.

Motivation and Rewards.—In so far as men are only boys grown taller there is perhaps still a desire in the heart of some to see rewards for their good deeds, but Rotarians find in their own natures the desire to serve, and boys' work activities seem to supply many opportunities for the fulfillment of this desire. Therein men find satisfaction and joy, and thereby they are motivated to further good works. Annual conventions and conferences, publications and speakers spread the news of the accomplishments of other clubs and a certain justifiable pride is taken by each club in its own record.

Evidences of Success.—Because Rotarians often lose their identity in part by cooperating with other agencies it is difficult to measure the degree of their success. The reputation that Rotary has for cordial cooperation may be an evidence of its success. The honor accorded the Boy Life Survey in Los Angeles and its acceptance by schools and social agencies is an evidence of the success of the Rotary procedure when efficiently carried out.

15. ORDER OF THE BUILDERS

The Order of the Builders is an American fraternal order for boys aged fourteen to twenty-one, sponsored by members of the Masonic Fraternity for the purpose of building a "more righteous manhood, a better and mightier nation." Headquarters address, 159 North State Street, Chicago, Illinois.

History and Growth.—The Order of the Builders conducted its first exercises on April 6, 1921. It was founded and organized by a group of men interested in boys and in a future citizenship made up of clean, righteous, and patriotic men.

The first chapter was made up of 33 boys. At present (1933) the Order is established in 12 states, and has 118 chapters in Illinois, where the Order has established its widest group.

The growth of the Builders has been largely through the boys themselves, and through the earnest and sincere manner in which their degrees have been put on before other boys and men. This growth has indicated, wherever a chapter has been formed, the apparent desire of boys to live clean lives and to build themselves up into the highest form of manhood and citizenship.

In 1932 the Order realized the need for continued work with boys over twenty-one years of age. Legion corps in connection with each chapter made up of past officers and members were formed. A special "Sovereign Council Degree is conferred on outstanding members. This sovereign council is an honorary body open only to Past Master Builders of chapters of the Order of Builders, honorary members of chapters, and staff officers who have shown meretorious service" and who are recommended and approved by the central council.

Organization and Administration.—Membership in the organization is open to sons and brothers of Masons and their companions. These are organized into chapters, each of which is sponsored by a Masonic member, and each of which consists in the beginning of not less than twenty boys, ten of whom are sons or brothers of Masons. After a chapter has been formed any boy of the required age may petition for membership. "Each chapter has an advisory council of not less than five Master Masons to exercise supervision over the chapter's conduct and maintenance."

Chapters are formed upon application to a central council which is the advisory body for the national organization. This council supplies the petitioning chapter with a copy of the constitution and statutes, grants the charter, and installs the officers. Thereafter the central council has a general oversight over this as over all chapters and is available for advice and cooperation.

Each chapter has twelve officers, four of whom are appointed by the Master Builder or presiding officer. Elections are held semiannually, hence in a year a large percentage of members may hold some office. The members pay an initiation fee of not less than \$5 nor more than \$10 and annual dues of not less than \$2 nor more than \$6. Each chapter determines the specific amount.

The central council and the local advisory councils are all composed of volunteers who are members of the Masonic fraternity and desirous of being friends and guides to the boys. Each advisory council generally chooses a chairman to organize its work and each member of the council assumes an interest in some specific phase of the chapter's program, the ceremonials and ritual, the general attendance, the athletics, the recreation and amusements, etc. The boy members put on their own work and conduct their own business but at every meeting an advisor is present to assist and guide. While each chapter is more or less autonomous, it is subject to certain rules made by the central council. This council requires that at least one

business meeting a month be held, and permits the holding of but one ceremonial meeting in order that such meetings may be the more impressive because of their infrequency and the more meaningful because of the intervening time for study and appreciation of the ceremony. The ritual, constitution, floor exercises, drills, and almost all the necessary paraphernalia may be obtained from headquarters.

Program and Procedure.—The Order of the Builders is a fraternity whose ritual, ceremonies, and meanings are secret. The intent and purpose of the order is to bring to boys those standards of character building and manly confidence and independence so vitally necessary in building for the world's best manhood.

There are two degrees, the Apprentice and the Builder degrees. "The first outlines the lessons and pathways of life, the second is largely historic and patriotic, and presents with dramatic force those influences which are inimical to national growth and progress. Each initiate is given a standard Bible at the conclusion of the ceremony. Outside of the business and ritualistic exercises the chapters promote their own drill teams and social affairs, and, both individually and in collective competition, conduct athletic activities, debates, and entertainments in such a manner as to keep their members active and healthy in mind and body and to bring out the best that is in them all."

All meetings of the Builders cordially welcome members of the Masonic fraternity.

Philosophy and Method.—"He who builds well in the life of a boy builds a monument reaching toward the sky, sets in motion a ripple on the sea of purpose, a force and influence for good that goes on and on in expanding circles to cease only on the shore of a boundless eternity."

The Order of the Builders is the outgrowth of the realization on the part of men of the work they may do in order that the boys of today may be better men of tomorrow. These men recognize the fact that what attracts them in organization, purpose, program, and activities also attracts

boys. So they have planned to use these attractions as activities for the boys to the end of better preparing them for manhood.

The ritual of the Order is symbolic and direct, teaching the force of friendship, the principles of morality, the usefulness of right habits of living, the necessity of duty to parents and authority, and the understanding of loyalty to the nation and the government. "In this there is no hint of antagonism or negative teachings except by way of direct avoidance of that which prevents and destroys clean manhood." The Order appeals to the forces working within the boys themselves. It relies for its support upon the desire of men to aid in its good work. Thus it benefits and broadens and knits with closer bonds both the boy members and the men who are now standing where the boys are soon to stand.

Very wisely the men of the councils realize that they are building men, but with boys as material, and the recreational, physical, and amusement activities are stressed as well as the educational. The boy Builder's pledge is, "I pledge myself to make an honest effort to build a better life for myself and help others build a better life." The Builder's plan is to be reverent, healthy, controlled, "to do my duty, to be honest, to have confidence in myself, to play the game square, to help the other fellow, to do my best, to respect womanhood." His emblem is the shield of protection, upon which is a representation of the Holy Bible, open, the lamp of knowledge, the sword of justice, the trowel of labor, and the stars of patriotism.

Motivation and Rewards.—The material evidence which the new member carries away with him after his initiation is probably trivial as compared with his new attitudes and ideas. These material signs are a new pin to wear, simple but meaningful, and a Bible embellished with the symbols of the Order.

The real motivations and rewards which continue the interest of the members are found in the pleasures derived

from companionship with men of splendid ideals, and from the wholesome activities sponsored by them. Perhaps the members are encouraged by their own better development which, quite secretly, boys delight to trace. To better his own record, to be true to his crowd or fraternity, to live an ideal and a code of life in cooperation with other boys who are his pals—these are the desires which are natural to boys of this age. The approval of the men guides, and of his parents, will also serve as encouragements to his good endeavors. And the good times, the athletic competitions, and the drills will add interest.

Evidences of Success.—The growth of the Order is the only evidence of its success offered by the organization.

16. ORDER OF THE RAINBOW FOR GIRLS

The Order of the Rainbow for Girls is a junior organization for girls of Masonic and Eastern Star homes and for their girl friends between the ages of thirteen and eighteen years. Headquarters, McAlester, Oklahoma.

History and Growth.—The order was originated April 6, 1922, in McAlester, Oklahoma, as an attempt of the Order of Eastern Star better to direct the lives of its own girls. It started with a charter membership of 171 girls and has since (to 1933) grown to a total of 895 sponsorships throughout the United States and other countries, and a membership of 150,000 girls. There are chapters in 39 states, in Canada, Alaska, Porto Rico, Canal Zone, and Australia. Although initiated as an attempt to render service to girlhood, it has been of service to the Order of Eastern Star itself, for it has increased interest therein on the part of parents and other adults and won friendship for it in the hearts of the girls.

Organization and Administration.—Each assembly of the Order of the Rainbow is organized under the sponsorship of a chapter of the Eastern Star or a Masonic lodge. This chapter or lodge votes to sponsor such a group, appoints an advisory board of seven of its own number, and assures the Supreme Assembly of its procedure for the guidance of the order. The advisory board of seven selects from its membership a Mother Advisor who has prepared herself by study and experience in leadership to understand and lead the girls.

The headquarters office offers assistance in the solution of Rainbow problems and in the developing of programs and activities. A Supreme Assembly composed of prominent Eastern Star or Masonic members has general supervision.

A Rainbow group is called an assembly. At least twenty-five girls of the right age are necessary to compose an assembly and to ask for a charter. Girls may not join if over eighteen years of age, but girls already members may continue as such until twenty. The girls need not necessarily be of Eastern Star or Masonic families, but they must be recommended by members of these orders.

Program and Procedure.—The chief aim of this procedure is to afford the girls a friendly life of good times as well as of inspiration under adult guidance. Entertainments, contests, welfare work, civic work, picnics, camp parties, charity work, all are included in the activities. It is hoped to build in the members an appreciation of the worthy use of leisure and of right habits of good fellowship.

A ritual prepared by a Past Grand Master in the Masonic order is the basis of the assembly work. The stations are representative of the seven colors of the rainbow.

Philosophy and Method.—It was the realization that much of the time of girls at this age is spent at nothing worth while and that the idea of a club appeals to girls which led some Eastern Star members to organize their girls and to assist them in their social life. It was felt that the tie thus afforded between girls and mothers, and among girls of parents having similar interests would be most beneficial. The response of the girls has generally justified the plan.

The work of the assembly appeals to girls because of their love of ritual. Order and beauty are a part of their being. The "Lessons of the Rainbow," based on the seven colors, and the initiation lead to the discovery of the "Pot of Gold," and are full of the symbolism and meaning dear to the heart of the adolescent girl.

Motivation and Rewards.—No system of rewards is offered. The girls find in companionship and good times the chief satisfactions. The steps of the ritual and stations of colors lead to continued interest. Membership in the Eastern Star is not a next step but often becomes the aim of

the girl as she learns to know and love her Mother Advisor and sponsors.

Evidences of Success.—The growth of the Order in numbers may be an evidence of the success of the procedure in its aim to interest girls. The increased interest in Eastern Star membership may be a further outcome of the work of this procedure.

17. THE ORDER OF DEMOLAY

The Order of DeMolay is a purely fraternal organization for the purpose of encouraging qualities that make for real manhood among boys of sixteen to twenty-one years of age. The offices of the Grand Council and the international headquarters of the Order are at 201 East Armour Boulevard, Kansas City, Missouri.

History and Growth.—Mr. Frank S. Land, "Dad" Land, the founder of the Order of DeMolay, became interested in the youth about him through a friendship with a fatherless boy. The boy, appreciating Mr. Land's interest and friendly advice, often brought his companions to share Mr. Land's friendship and counsel. Gradually "Dad" Land's office became the gathering place of a group of nine boys. Mr. Land suggested they form a club. The idea was enthusiastically received and the name DeMolay Council was chosen because of the boys' admiration for Jacques DeMolay, a famous French Knight Templar who crusaded for the rescue of Jerusalem and finally gave his life for his fellows. Mr. Land and the nine young men had "an abiding confidence in the manliness inherent in the youth of all nations" and they felt that experience showed that the youth of today will gladly rally around standards of clean living, courage, comradeship, respect for parents, fidelity, patriotism, courtesy, reverence for God.

The first or "Mother" chapter meeting was held March 24, 1919. A second meeting held April 1, 1919, added thirty-one young men to membership. This meeting is known as the Charter Meeting. From this simple beginning the chapter grew rapidly to two hundred members. In November, 1919, the name was changed from DeMolay Council to the Order of DeMolay for Boys and subse-

quently modified by dropping the last two words. Chapters have been established in every state in the United States and in several foreign countries. On October 1, 1927, the Order had more than thirteen hundred chapters and had initiated over half a million boys.

By March, 1921, the Order of DeMolay had become national in its activities, necessitating the formation of a national governing body. To organize such a body, well-known Freemasons, representing all parts of the United States, met in Kansas City, Missouri, and formed the Grand Council. Its personnel was and is yet limited to sixty active members, and as many deputies as are approved by the Council. Since that time representatives of Canada and of the principal insular possessions of the United States have been added. The Grand Council has no official connection whatever with Masonic bodies, being a wholly autonomous organization. Thus the Order of DeMolay was not originally nor is it at present organically related to Masonry. It does not, however, organize chapters unless an organization composed of Masons agrees to stand sponsor and provide leadership for them.

Organization and Administration.—"The Grand Council is the supreme authority in all matters pertaining to the government of the whole order," and "every member chapter, advisory council, and sponsoring body, in so far as chapters of DeMolay are concerned, yield allegiance to the Grand Council."

The members and the deputies of the Grand Council are the active heads of DeMolay in the jurisdictions which are assigned to them and which are ordinarily coextensive with the state or province in which they reside. Their acts and decrees are absolute in so far as they do not conflict with the constitution and statutes of the Order. The Grand Council Deputies are appointed by the Grand Master Councilor and serve at his pleasure. From the Deputies the active members elect new active members to fill any vacancies. The Grand Council meets annually. Its

sessions are attended by many DeMolays and advisors. These sessions are not in the nature of a jollification but rather a time of serious consecration and careful planning for the future.

Each local chapter is under the control of an advisory council of not less than six men who may be DeMolays who have reached their majority or Master Masons. A chairman directs the advisory council. Another of its members is appointed advisor of the chapter. He is known as the "Chapter Dad" and all members of the Advisory Council are addressed as "Dad." In some cases the same Freemason is both chairman and chapter advisor. The advisory council is held accountable to the Grand Council for the conduct of the chapter. The most important function of the advisors and particularly of the "Chapter Dad" is to be a counselor and helper of any DeMolay. The advisory council has plenary powers. It may veto any act of the chapter, suspend or expel from membership, remove or appoint officers, or declare a petitioner elected to membership without vote of the chapter, subject always to the authority of the Member or Deputy and the Grand Council.

Chapters often exchange hospitalities with other chapters. Athletic contests, state and interstate basketball tournaments, and track meets are conducted. Camping opportunities are made available. Sectional, state, and district conventions are held. Membership in the Order of DeMolay is in no way related to or restricted by or dependent upon relationship to Freemasonry. "Membership in the order does not and cannot insure future membership in the Masonic fraternity." The Order of DeMolay is not trying to lead young men into Masonry. The interest of the sponsors of a chapter is that of good citizens in any undertaking which helps to develop good citizenship among youth. Membership in each chapter is open to any applicant who is of good moral character, and does not require a unanimous vote of the chapter. In voting upon candidates a blackball is not considered unless the DeMolay casting

it has previously given his reasons therefor to the "Chapter Dad" and they have been approved by him as sufficient to support the blackball upon moral grounds. In this, in its strong measure of adult control, and in other respects the practices of the Order of DeMolay are sharply distinguishable from certain high-school fraternity customs. Probably largely because of these differences the Order has been held by courts not to be within the purview of antifraternity legislation.

A boy remains an active member so long as he pays his dues, is in good standing, and is not over twenty-one years of age. When he attains that age he may apply for a majority member's certificate, in which event he is privileged in most jurisdictions to be a guest at meetings, without the payment of dues, so long as he remains in good standing. The majority members often join together as DeMolay alumni. The alumni chapters are always particularly interested in the welfare of their younger brothers in the Order of DeMolay.

The business of the order is carried on at headquarters by a small staff of specially trained workers chosen by the Grand Scribe with the approval of the Grand Council. Activities, Extension, Auditors, Public Relations, and other divisions each have a director of special training and experience. The directors with the assistance of a force which at its maximum has not exceeded thirty persons direct and carry on the work at headquarters for the benefit of all chapters, national and international. For instance, a card file of all members together with a complete record of the annual reports of each chapter is kept at headquarters. International leaders' training camps are conducted and members of the Grand Scribe's staff meet the leaders of the various chapters from time to time in district and state conferences. Many other services to the chapters are included in the divisional activities.

Program and Procedure.—The aim of the Order of DeMolay is to afford fellowship and fraternity among boys

of high standards of manhood, and thus through organization further to encourage and inculcate these standards in the hearts of the boys. The program therefore provides for the organization of chapters under the guidance of men of such standards, and for chapter life of delightful and purposeful activities, athletic contests, social pleasures, study and discussions, community services, and common worship. It brings to the boys the fraternal interest of men of high standing in the community who as "Dads" give of their best that these boys may be bettered through their influence and fellowship.

The national program believes in and provides a definite ritual consisting of two degrees for all and an honorary degree known as the Legion of Honor; a ritual of form and ceremony for the meetings; and rituals for several special occasions such as the majority service, a public ceremony for those who have just come of age, which is designed to induct them formally into full citizenship and dedicate them to their country's service. It also requires the observance of certain days for the appreciation of parents, of education, of patriots, and for the giving of comfort to the sick and unfortunate.

Further, it emphasizes reverence for God and provides one special Sunday in the year which must be observed by attendance at some church.

The program encourages service in the civic, educational, or religious life of the community by giving degrees and awards for achievement therein. These include the service certificates given for services as officers in the chapter, a Civic Service Merit Medal, the Representative DeMolay award, and the Legion of Honor degree.

The Grand Scribe and his staff assist the chapters in planning their individual activities in order that these may be educational and inspirational as well as social. Special emphasis is given to activities likely to bring about an appreciation of public need and participation in civic

service. Illiteracy, poverty, international relations, crime, social hygiene, immigration, child labor, marriage, and divorce are some of the subjects of national scope suggested for study and discussion. The chapters are encouraged to hold quarterly a "Citizenship Forum" devoted to a consideration of these and local problems of public but non-political interest.

Much is done by the chapters along the lines of civic service. Such activities have been greatly diversified and range from the distribution of a few Christmas baskets to a campaign to raise funds to preserve Commodore Perry's flagship, the *Niagara*.

Philosophy and Method.—As surely as fraternal orders may have an influence on the inner life and character of men, so it is felt that they may have a similar influence on boys. The fraternity-joining tendencies of boys at this age are apparent. The constructive use of this gregarious instinct in its more refined sense, when guided by adult wisdom, may be a positive factor for good. Furthermore, the boy of sixteen to twenty-one often does choose some man as an ideal, preferably an unrelated successful businessman of some degree of social leadership. Very often such men are unaware that they are serving as an ideal to some boy, and are not conscious of their great influence in a boy's life. The Order of DeMolay gives a man a chance to be consciously a friend, a "Dad," an ideal to ideal-seeking youth, and to share with them the benefits of his life experience. It has already been noted that the character of Jacques DeMolay is made the center of ideals for the young man.

Ritual and reverence is a natural part of youth's expression, as the common practice of fraternities attests. Forms, symbols, ceremonies, and the stately speech of Knights and Ladies are a part of the charm of the days of chivalry and its literature. Youth is held by symbols, by signs and passes, by ritual and ceremony as by a charm.

The ritual of the Order of DeMolay is particularly well adapted to the youth it serves. The dramatic interest and the love of expression inherent in boys of this age were well understood by those who wrote and perfected it.

The members of the Order respond seriously and gladly to their pledge, which has been summarized by one of them in these words:

I promised to be a better son.

I promised to love and serve God, my country, and fellow men.

I promised to honor and protect any woman.

I promised to slander no one.

I promised to aid and uphold the public school.

I promised to walk uprightly before God and man.

All of these things and more, I did promise.

Motivations and Rewards.—Group motivation is a very telling factor in the conduct of youth. But a further motivation is youth's desire to be companioned by men who will accept them and aid them and approve of them. The approval of their peers when augmented by that of their elders may move youth to great endeavor. It may be safely said that the adolescent boy will endeavor to follow any standards of conduct which the men whom he admires and respects approve and to which they attach sufficient importance.

The desire for election to officerships in the chapter, or the attraction of certificates, degrees, or awards given for services or accomplishments are all motivating factors in the lives of these boys. Often, also, these awards do not represent honor in the Order only—they are given for community accomplishment and hence include community recognition, and for that reason are doubly coveted and more powerful as motivating elements.

But probably the sense of belonging to a group of like standards brings the emotional contentment found in a fraternal faithful fellowship and grants that satisfaction to the heart of the boy which holds him and gives him a

sense of moral courage and spiritual peace. He has found his own and his own know and want him. They will be faithful to him and he to them. He is not alone in his fine aspirations and lofty ideals. He knows that in outspoken loyalty to them he will have that support of his mates without which youth is often hesitant to take a stand.

SECTION III
PLANS FOR SCHOOLS

18. THE IOWA PLAN

The Iowa plan for character education (1922) is a procedure devised through research and experiment by a committee of prominent educators in Iowa, of which Dr. Edwin D. Starbuck, University of Iowa, was chairman. The plan won the \$20,000 award in a national competition held under the direction of the Character Education Institution,* Chevy Chase, Washington, D.C.

History and Growth.—About 1914 a businessman, realizing that moral character is a first requisite in a democracy, offered anonymously an award of \$5,000 for the best children's morality code. As a result the year 1916–1917, set apart for the competition, brought about considerable thought and discussion relative to what the public believes should be the moral code of today. The results were published in two volumes and made available without profit, through the courtesy of the Character Education Institution. The interest taken in this competition served as a further incentive to the unknown donor, who thereafter offered a \$20,000 award for the best public-school method for character education. The right to compete was limited. In almost every state a committee of three prominent educators was appointed to select a group of nine who should carry on the active research and the formulating of the plan.

Some twenty-six states offered plans in the time allotted, October 1, 1919, to February 22, 1921. The receiving and judging of the plans were carried on in such a way that no

* The Character Education Institution was responsible also for the development of "The Hutchins' Code" and for what has been called "The Five Point Plan," both obtainable from The National Capital Press, Washington, D. C.

partiality could be shown: the originators of the plans were unknown to those who judged them, and every care was taken to see that both collaborators and judges were without bias or personal interests. Plan No. 9 was awarded the prize and identified by the records as that of Iowa's committee.

The Iowa Committee consisted of the following: Chairman, Edwin D. Starbuck, Ph.D., Professor of Philosophy, University of Iowa; Superintendent H. E. Blackmar, Ph.D., Public Schools, Ottumwa; President C. P. Colegrove, Sc.D., LL.D., Upper Iowa University; Professor Fred D. Cram, A.M., Extension, State Teachers' College; Professor A. C. Fuller, Jr., A.B., Extension, State Teachers' College; Professor Ernest Horn, Ph.D., Education, University of Iowa; Professor Herbert Martin, Ph.D., Philosophy, Drake University; Superintendent A. T. Hukill, Public Schools, Waterloo; Professor J. D. Stoops, Ph.D., Philosophy, Grinnell College.

Professor Edwin D. Starbuck, chairman of the Iowa collaborators, in describing their work and their report, says

They began with committee meetings for clearing their thought about the entire field. He himself as chairman acted as leader in the constructive work, and the others were advisors and counselors. Three of the collaborators made contributions worthy of special recognition. Superintendent Blackmar turned his school into a laboratory and tried out and perfected the "Golden Deeds" book, originated by Superintendent M. A. Cassidy, of Lexington, Kentucky, which forms a part of Chapter IV. Professor Ernest Horn helped especially to formulate the section of Chapter IV on the socialized recitation and the project method of teaching. Professor Herbert Martin worked out Chapter XI, on cooperating agencies. Miss Ethel R. Golden assisted the collaborators by devising a character education course of study, and Miss Margaret Starbuck acted as general secretary and worked on a bibliography. Mr. George Mendenhall, who had been working as a university graduate student on the problem of character rating, was largely responsible for Chapter IX, on self-

measurement. Miss Maude Brown furnished valuable suggestions on health projects. Many business houses were generous in the gift or loan of their books and devices for use in bibliographical work.

Organization and Administration.—The Iowa plan is the suggestion of a committee which represents no organization or propaganda. It has no sponsor, club, association, institution, or society promoting or fostering it. The Iowa plan simply sets forth an application of educational theories and psychological conclusions so that any school, individual educator, parent, or social worker may comprehend and apply these as a procedure. It does not offer any specific charts, cards, mottoes, degrees of rank, or promotion, nor a specific program of daily, weekly, or monthly tasks or objectives. A committee wrote the plan and anyone who will may use it.

The plan affirms that the right organization of the individual school is the first necessary step toward right organization of the individual child. It states that "the best way to prepare for life in a democracy is by practicing it." First of all, therefore, it suggests and describes the organization and control of the school today as a democratic community in which all members participate in the responsibilities as well as the privileges of communal life. It points out that Prussianism devised for an imperial government has long ruled in the schools of this country. The discussion is careful to point out, however, the dangers of education according to nature or according to that "individualism" which may lead toward anarchy, the extreme opposite of democracy. It emphasizes the necessity of inculcating in the future citizen a realization that in a democracy there is a sacrifice of individual will for the higher "joys of the freedom of the group and that in return it is important that the group appreciate its responsibility for the pleasure and safety of each and all." The plan holds that pupil participation in school government, if organized merely to shift responsibilities for police duty to more willing shoulders or

as a means of negative and preventive measures of discipline, is a travesty and usually doomed to failure. In so far as pupil participation is thoughtfully undertaken, as a means of preparing the students for life responsibilities and of inducting the pupils into the sharing of responsibilities of some magnitude and importance, it is apt to call out genuine leadership and to succeed. In conclusion, says the committee, "the business of the teacher and the school is to translate external authority into discipline and then self-realization and to slip by the need of punishment through the operation of social approvals and condemnations. The moral person is one who has become sensitive to the social will and whose heart and mind are attuned to the profounder appeals of life about him."

The organization and administration of this plan depend upon the administration of the school. If projects, socialized recitations, vitalized clubs, and directed social life are recognized as necessary in the school, there is then an opportunity for the Iowa plan to lend aid, for it functions through such methods. It offers adaptations of their goals and principles to character education ends.

Program and Procedure.—The Iowa plan asserts that character education must be recognized as a definite end, not as a probable by-product of educational methods. There should be a consciously purposeful plan for the attainment of this end. The aims must be personal, yet social and practical. They must vitalize the emotions, add richness to the imagery and symbols of life, develop progressive skill in moral thoughtfulness, translate duty into beauty, familiarize children with the best of the racial traditions, awaken loyalty to a cause, stimulate the spirit of reverence.

In the end there should be a recentering of the unorganized self of childhood, with its instincts and desires, its impersonalness, its use of others as tools, into a self of insight and refined tastes, of admiration for truth, fact, and beauty, a self of companionship and loyalty toward others.

The accomplishment of this may be achieved by (1) the transformation of a lower selfhood of lower instincts and desires into a higher personality of refined tastes, of insight, outlook, and intelligent purpose; (2) the pupils' awakening into wholesome appreciation of the interests and well-being of others and into participation in their programs, customs, conventions, and institutions, and loyalty to their own ideals; (3) the pupils' acquisition and "disinterested admiration of the nonpersonal values in nature and life that glorify both self and other-than-self and culminate in a spirit of reverence."

Certain lines of preparation are described as necessary to the accomplishment of such a socially fit character. It is suggested that projects and problems may be used to aid the pupils in attaining such socially fit character by preparing them for health, life in the group, civic relations, industrial and economic relations, vocation, parenthood and family life, mastery of tradition, appreciation of beauty, use of leisure, reverence, creative activity. It is added that "the last two should permeate the entire life of the school."

To help the teachers, some suggestions are given for the program and procedure of the various grades.

In order to build a curriculum by years which should have character values as its chief intent the collaborators in the Iowa study carried on the following research: an inquiry into all the essential types of courses of study to learn (1) what shall be the subject matter each year that needs enriching in character education; (2) what projects and materials are consistent both with the objectives of character training and with the prevailing curricula; (3) what are essentially all the available publications that promise assistance and what is their worth. The collaborators also (4) set up an inquiry among thousands of school people into materials and aids that have proved useful in such concrete instances that the results of their use can be specifically described; and (5) attempted to classify the tested and tried materials and place them in a

form for convenient reference for the use of educators. The committee acquired thereby a wealth of material, too much in fact to include in the report.

The task of making available to teachers and parents of America such references was undertaken on an extensive scale by the chairman of the committee and his associates, supported financially by the Institute of Social and Religious Research and the Payne Fund of New York. References to choicest materials for character purposes are being issued in a set of volumes known as *A Guide to Books for Character*.^{*} Volume I presents the field of *Fairy Tale, Myth and Legend*, Volume II that of *Fiction*; Volume III, *Biography*, and Volume IV, *Poetry*, are projected.

Philosophy and Method.—In discussing the methods which may be used in carrying out this program and procedure, the committee says, "The rapid transformations now taking place in the educational world nearly all further the interests of character education. There are three aspects of this educational transformation that deserve particular mention, viz., the 'use of the socialized recitation and of the project method,' and the centering of attention on noble deeds. Lexington, Kentucky, some years ago interested its children in making books of 'Golden Deeds'—scrapbooks of pictures, stories, and records of splendid acts. A member of the Iowa committee tried out this idea throughout the grades of his schools and won the following comment from a citizen: 'Nothing in the recent history of our city has aroused more genuine interest and enthusiasm among pupils and parents than the building of these character books.'"

Because the socialized recitation, rightly directed, has been acknowledged as a means of unfolding pupil personality and developing an integrated group, it is recommended in place of the old style recitation. The project method is suggested as a means of permitting the active exercise

^{*} Published by The Macmillan Company.

of creative thoughts and ideas and of developing habits of right cooperation, industry, etc.

In summary, the philosophy of the Iowa plan seems to be based on an appreciation of the newer methods of pedagogy and their moral as well as intellectual values, an appreciation of the new psychology as an aid which, however, may have much yet to be discovered, and a realization that character must be a purposeful product, not a chance by-product, although it is not to be taught by a study of virtues nor by a stereotyped plan. The collaborators place great faith in the power of example, of "golden deeds," to inspire good deeds; they believe that stimuli and accomplishments which bring right satisfactions to the individual assist in establishing habitually right reactions. They appreciate the heights to which children and youth may be inspired by ideals and ideas of reverence and beauty, and they have faith in the persistence which youth shows in defense of these when challenged. They advocate an understanding and constructive use of the natural instincts of group spirit, desire for approval, etc., through the gradual centering of responsibilities, with guidance, upon the group.

Motivation and Rewards.—Except in so far as this plan recognizes guided student participation in school administration and such participation brings recognition to the students who attain, there is no method of rewards proposed. Enriched delight in subject matter made vital by newer educational methods should bring to the pupils that inspiration to further pursuit of wisdom that is generally an unconscious determiner of good character.

As to the teaching of "virtues," the plan says: "The moral curriculum must busy itself with problems, projects, and actual situations rather than with 'virtues.' The virtues will take care of themselves if children learn to live well together, meeting situations as they arise in the midst of vitalizing occupations. It will have to be acknowledged that definite conscious attempts at nurturing the virtues become more or less artificial and have not met with

hearty acceptance in the schools. The normal impulses must be planted in the muscles of children rather than pass smoothly across the lips. When mouthed, the virtues become trite; when constantly reiterated they lose their freshness; when rubbed into the surface of consciousness they cause irritation.

"The names of the virtues should finally of course symbolize the most familiar and vital points in the child's experience. They are the very essence of the packed wisdom of the race, the very essence of consciousness. But the child's moral muscles, like those of his body, are made for use rather than for analysis. The program herein outlined keeps the child's interests and attention on the outward meaningful situations, not inwardly upon himself."

19. COLLIER'S CODE

A BASIS FOR CHARACTER EDUCATION

Collier's Code, a basis for character education, offers several applications of the Code in school procedure as suggested by practical educators. Address, P. F. Collier and Son Company, 250 Park Avenue, New York, New York.

History and Growth.—Motivated by a desire to bring to the attention of the readers the need for concrete thinking as to our best moral aims, Collier's magazine enlisted the interest and cooperation of the "best minds" in America to produce a code. They desired that this be a "simple, sincere, understandable code of morals for young people written out of the very record of universal human experience and stripped of all controversial suggestions, a code that would be acceptable to people of every religious faith or of none."

Leaders of religious, educational, and ethical thought, eminent jurists and statesmen, and thousands of fathers and mothers helped to write the Code. Several hundred prisoners in penitentiaries contributed material through an essay contest on the theme, "What I wish I had known." This code, *The Moral Code for Youth*, was compiled and written by William G. Shepherd and published in *Collier's*, the *National Weekly*, on January 17, 1925. An issue of five thousand large illuminated copies was at once exhausted. Realizing, therefore, the acceptableness of the Code, the publishers offered it free of charge to all schoolrooms, principals, and superintendents. Over three million copies were distributed.

That there was a popular desire for such a code was illustrated by the fact that officers of the Lions International saw the Code published in *Collier's* and immediately

requested permission to place the Code in as many school-rooms as possible in the United States. Working locally under the International organization several hundred Lions Clubs prevailed upon public-school authorities to allow the Code to be put on the schoolroom walls. In all cases the Code was framed and protected by glass for the sake of permanency. It was frequently stated at the conventions of the Lions Clubs that the Code served the purpose of introducing the name of God into the schoolroom.

Through the cooperation of the National Education Association the authors undertook to bring together the best practices or classroom procedures for the teaching of the Code and the inculcation of it in the life habits of youth. The ten prize-winning procedures as described in essay form were gathered in a pamphlet. *Collier's* does not claim that these applications are the best that could be made, but submits them as possible suggestions.

Organization and Administration.—No attempt is made to organize or administer the use of the Code. Each teacher or administrator is free to use it as he pleases.

The suggestions given in the bulletin emphasize the need for (1) group organization and pupil planning as to the application of the Code; (2) the use of discussion periods relative to its various points and the illustration of these with biographic or personal anecdotes; (3) the use of activities or projects through which the pupils may practice the Code's ten virtues.

Program and Procedure.—It was suggested that the origin of the motto, "In God We Trust," be brought to youth's attention. It was felt that this motto, because it "comes from no religious creed, nor from any version of the Bible, but from our national anthem, the Star-Spangled Banner" answers the majority of contributors' desire "that some recognition of religion be made in the Code."

Further the Code states:

If I want to be a happy, useful citizen, I must have:

Courage and Hope

I must be brave—This means I must be brave enough and strong enough to control what I think, and what I say and what I do, and I must always be hopeful because hope is power for improvement.

Wisdom

I must act wisely—In school, at home, playing, working, reading, or talking, I must learn how to choose the good, and how to avoid the bad.

Industry and Good Habits

I must make my character strong—My character is what I am, if not in the eyes of others, then in the eyes of my own conscience. Good thoughts in my mind will keep out bad thoughts. When I am busy doing good I shall have no time to do evil. I can build my character by training myself in good habits.

Knowledge and Usefulness

I must make my mind strong—The better I know myself, my fellows, and the world about me, the happier and more useful I shall be. I must always welcome useful knowledge in school, at home, everywhere.

Truth and Honesty

I must be truthful and honest—I must know what is true in order to do what is right. I must tell the truth without fear. I must be honest in all my dealings and in all my thoughts. Unless I am honest I cannot have self-respect.

Healthfulness and Cleanliness

I must make my body strong—My eyes, my teeth, my heart, my whole body must be healthful, so that my mind can work properly. I must keep physically and morally clean.

Helpfulness and Unselfishness

I must use my strength to help others who need help—If I am strong I can help others, I can be kind, I can forgive those who hurt me, and I can help and protect the weak, the suffering, the young, and the old, and dumb animals.

Charity

I must love—I must love God, who created not only this earth but also all men of all races, nations, and creeds, who are my brothers. I must love my parents, my home, my neighbors, my country, and be loyal to all these.

Humility and Reverence

I must know that there are always more things to learn—What I may know is small compared to what can be known. I must respect all who have more wisdom than I, and have reverence for all that is good. And I must know how and whom to obey.

Faith and Responsibility

I must do all these things because I am accountable to God and to humanity for how I live and how I can help my fellows, and for the extent to which my fellows may trust and depend upon me.

Philosophy and Method.—In *Collier's* for September 6, 1924, appeared the statement:

TO MOTHERS AND FATHERS, AND TO EVERY ONE OF OUR READERS, OF EVERY FAITH AND OF EVERY DENOMINATION:

Is it wise to leave our children without any training in a moral code? Are the three 'R's' more important than the knowledge of right and wrong? *How shall we select these fundamentals?*

Let our readers, Protestant, Catholic, or Jew, or of other faiths, send to us the fundamental truths suitable in their opinion for this school code.

The "cross-cut of American opinion" thus obtained was augmented by studies by Paul F. Voelker, then President of the Teachers College at Olivet, Michigan, and by Vernon N. Cady of California, which led the sponsors of the Code to feel that morals could be taught as well as caught if some definite program to this end were undertaken.

Since the days when Moses gave the children of Israel the Ten Commandments, a code of conduct has seemed morally, philosophically, and psychologically acceptable and useful

to some people. Even before that day savage folklore resulted in folk customs and finally unwritten but definite tribal codes. Today's laws bespeak in a limited sense the code of the people but they are too intricate, too far submerged in technical phraseology, and too unknown to the common people to represent a conscious guide in daily living. In a democracy the laws passed by a people are affected by the mediocrity of the average thought, whereas the living of those people, in order that they may survive in harmony, must be in accord with a higher sense of moral rightness. An old country like Great Britain finds in its traditions its higher sense of moral rightness. But a new land, whose citizens are often uneducated as to their various national traditions, needs to think out and set down in writing, even as Moses did for his new nation, those right aims in social conduct so necessary to true progress.

Had *Collier's* asked the children to write a code, doubtless the results would have been quite the same. But *Collier's* realized that today the adults, more than the children, need to think out, to set down in writing, these aims of a people in order to clarify their own thinking as to a moral code. Thinking that a call to help little children to live happy lives will lead adults to wise endeavor, *Collier's* gave this invitation to the parents, the businessmen, the eminent leaders of the day, and through the appeal in the name of childhood probably helped the adults more than the children.

Daily contacts with children and adults, it is claimed, show that a simple written-out statement of directions is more impressive than verbal ramblings in the name of moral instruction. Some religions believe this and give to their followers definite statements of creed or prayer. In so far as these are realized to be the conclusions of the ages' best thought as voiced by great prophets and seers, of great lovers of mankind, they may serve to lift the thought of the people who use them. So adults as well as children may find in this Code—this "cross-cut of American opinion"—a trusted guide and a mutual understanding of aims, so that

parents and children, employer and office boy may be working to the same ends for the good of all.

It is not the desire of *Collier's*, however, that the Code should ever become vain mutterings or useless, thoughtless repetitions. Their sponsoring and publishing of the best methods of teaching the use of the Code show their realization of the need for vital thinking in regard to each of its statements and, possibly, for the recasting of the Code from time to time as those who study it find imperfections in it or ideas out of harmony with the best thought of each new day. For it is through the thinking about the Code, not through the code words, that good may come. In so far as one can find in a national constitution or in set commandments principles of conduct applicable to the problems of the day, so may he find here some rules which may have a similar value.

Motivation and Rewards.—The plans for the use of the Code suggest means relative to motivation, but the use of rewards is not given special emphasis in the essays of contributors. Noteworthy is the use of the word "Citizen" in the Code, for it seems to carry motivation and to result in city-plan organizations in which self-government and individual responsibilities offer activities through which to practice the habits suggested by the Code. The popularity of the Code acts as a motivation to any group in so far as the consciousness that others are also using it appeals to all.

Evidences of Success.—The contributors' essays bespeak the success of each plan in the eyes of each contributor, but actual measured evidences of success are not submitted.

20. THE SCHOOL REPUBLIC

The School Republic proposes, as a means of teaching the Golden Rule and the spirit of our constitution and citizenship, the organization of schools as constitutional democracies in which each schoolroom is a city and in which opportunity is afforded to practice the skills of good government. Headquarters address, 501 West Mt. Pleasant Avenue, Mt. Airy, Philadelphia, Pennsylvania.

History and Growth.—The School Republic is known as Child Citizenship in School Republics, the School City, School State, Boys' and Girls' Republics, Youth's Commonwealth, Junior Republic, etc. It was originally conceived by its author, Mr. Wilson L. Gill, in 1896–1897. Mr. Gill, a civil engineer of note, contemporaneously with his engineering project of putting the first railroad tunnel under the East River in New York, developed this plan of organization for citizenship in public schools. In 1897 he tried it out successfully in six schools of New York. In 1899 he was appointed general supervisor of moral and civic training on the Island of Cuba to introduce the plan there in 3,600 schoolrooms. In 1910 he became Supervisor-at-large of Indian Schools, Department of Interior, with the especial charge to organize these schools as School Republics. Argentina experimented with six schools for four years and then adopted the plan in 1908. New Zealand began to use the plan in 1904, and it has been put into operation in many countries. In the United States it has spread to many rural, city, church, and reform schools, newsboys' homes, playgrounds, etc.

On June 10, 1920, a meeting of the Constitutional League witnessed a demonstration of the spirit and abilities of the New York City children from Dr. Oswald Schlockow's

school in School Republics, and found the plan so admirable that it unanimously adopted a resolution prepared by Secretary of the Interior, Franklin K. Lane, as follows:

Resolved: That it is the opinion of this meeting of the Constitutional League, after a demonstration by school children, that the Gill School Republic plan should be promoted in the public and private schools of the country as a means of developing better citizenship, and it is further

Resolved: That the United States Congress be requested to provide funds for presenting to the citizens and school authorities of the country, the merit and value of this method of developing Americanism.

Mr. Gill has written nearly twenty books to assist in the plan. Among these are *Gill System of Moral and Civic Training*, 1900; *The School Republic*, 1903; *The Boys' and Girls' Republic*, 1913; *Civic Practices for Boys and Girls*, 1913; *A New Citizenship*, 1913; *American Citizenship in Schools*, 1920; *The Third Act of the American Revolution*, 1921; *Youth's Commonwealth*, 1928; *Children and the Constitution*, 1928; *The Civic Life of Children*, 1930; *Manual of the School Republic*, 1931.

In 1925 all the public schools of Washington, D.C., were organized as School Republics. Since then many schools in the North and South have been organized, notably in Tennessee and in Wisconsin. A summary of the School Republic was presented in Congress by Hon. Wm. D. Upshaw of Georgia and published in the *Congressional Record* for June 9, 1926.

Organization and Administration.—The School Republic idea is not being promoted and developed by any particular association or organization, although it was for four years carried on by the United States Government in some places. It has had the support, endorsement, and encouragement of many organizations, as well as of many prominent men and women. The Constitutional League and the American Patriotic League have published some of

its materials and have done much to encourage its promotion. The expenses for the development of the idea have been met largely by Mr. Gill personally, except in so far as the United States Government supported it for four years in Cuban, Alaskan, and Indian schools.

Program and Procedure.—The whole school is organized as a national government, electing its president and vice-president three times each year. All the children in the school constitute its congress, which makes rules and regulations for the whole school, and confirms or rejects appointments made by the president. The president appoints a chief justice, secretaries of state, of the interior, and of the treasury, and traffic and other officers.

Child citizens, the same as adults, are free and independent to do right, but not to do wrong. As this work is education as well as real government, it is the business of the principal and the teachers to keep the officers and citizens on the right track, the same as in arithmetic, all the time encouraging them to be independent in solving their problems.

Every schoolroom is organized as a city, electing the mayor and president of the city council every month; all the children in the room constitute the city council. The mayor appoints officers and the council approves or disapproves. Groups of school cities are organized as states.

The School City Charter carries the following preamble:

This Charter is granted and accepted with the understanding

That the SPIRIT of the Constitution of the United States is expressed by the Golden Rule;

That all laws and processes of government must be in accord with this spirit;

That voting judicially in every election by all who have the right to vote is necessary for the full developing of civilization according to the plan of the Constitution;

That life habits are begun and developed in childhood;

That responsibility accepted and discharged under competent instruction is the most forceful educational means that exists;

That a principal problem of moral and civic training is to provide responsibilities to be carried by the pupils;

That to provide that all who will have the right to vote shall do so habitually, loyally, and judicially, it is desirable if not necessary that the habit shall be started in early childhood and developed and confirmed throughout the school and college career;

That teaching or salesmanship is a chief function of most of the transactions of human life, and should be taught practically from the beginning to the end of every person's educational course;

That frequent repetition of right thoughts and actions is a necessary element in producing right habits and good character.

Readings for each day in the week to be repeated each week are provided. The outline for Wednesday is quoted as illustrative:

WEDNESDAY

THE GOOD CITIZENS' CREED

By Frederic R. Kellogg

To be GOOD CITIZENS of the United States and of our School Republic

WE MUST KNOW

1st. That the Government of our Nation, our State and our City, is OUR Government;

2nd. That WE are responsible, and are bound to see that every branch of our Government is good, clean, honest and intelligent;

3rd. That we cannot expect good Government of any kind, unless WE, THE PEOPLE, make it so;

4th. That graft in any form is a blow against the life of democracy;

5th. That we must see to it that good laws are made;

6th. That we must obey ALL laws, whether we like them or not, as long as they are valid;

7th. That the Constitution of the United States is the supreme human law of Government and of Conduct for every American citizen, from birth till death.

WE MUST VOTE

- 1st. In every election for which we are qualified;
- 2nd. For honest persons only;
- 3rd. For ABLEST and BEST persons only.

WE MUST FIGHT

- 1st. Graft and dishonesty in every form;
- 2nd. Every kind of disloyalty to the Constitution and our form of government;
- 3rd. The habit of neglecting to vote;
- 4th. The idea that citizens need to obey only such laws as they approve;
- 5th. The thought that if we neglect our duties as citizens, others will see that our Government is well carried on;
- 6th. Stupidity in carrying on public business;
- 7th. Wastefulness in spending the people's money.

WE MUST VENERATE

The memory of Washington, Franklin, Jefferson, Lincoln and of all true American patriots.

WE MUST LOVE

Our Country's Flag, the symbol of the Golden Rule, which is the Spirit of our Constitution, as well as the law of God.

Repeat this Civic Lesson every Wednesday.

FOLLOW THIS LESSON with one or more of the Supplementary Readings.

Philosophy and Method.—Its plan in any school system is, so far as is practicable, a replica of the government of the United States, as described in the Constitution. It visualizes the people as living under four circles of government. The outer one, the Federal government of the United States; the next, the state; the next, the city or local government; and finally the school government of the conduct of children in which people, while still children, are living the life of efficient citizens before the age of twenty-one. Mr. Gill believes this last is "the heart" of all government, yet the schools throughout our country use a type of government which produces habits of irresponsibility and of subordination to an autocracy instead of habits of

responsibility, self-government, and obedience to the Golden Rule which is the spirit of the Constitution of the United States.

The purpose of the School Republic is to enable children to live in accord with the spirit of the Constitution of the United States, which is expressed by the Golden Rule, and by its plan that the will of the people shall govern by their votes, so that they may stop crime at its source and build for themselves good character and efficient citizenship.

The charter of the School Republic recognizes children as legal, responsible, practical citizens, not only of the future, but of the present, and their government as an actual part of the system of government under the Constitution of the United States.

Motivation and Rewards.—Mr. Gill states that the chief emphasis in this procedure is on the realization “that doing right is its own reward.” The children find satisfaction in their own right conduct. The election to offices, the attainment of success as members of committees, etc., bring satisfaction to these children as they would to adults. The procedure has no specific plan of rewards, ranks, titles, and the like, except in election or appointment to offices.

The children are as much interested as are the teachers and heartily cooperate with the teacher or principal who has faith enough in the children and the plan to use it enthusiastically. They greatly appreciate and enjoy the responsibilities of citizenship and office. They need no other inducement than recognition that they have done their duty.

Evidences of Success.—Mr. Gill’s plan and what it has accomplished, as stated in official government reports, has had the attention and the approval of many statesmen and educators in our own and other countries.

21. NATIONAL SELF-GOVERNMENT COMMITTEE

The National Self-government Committee, Inc., finds and makes available the best method of student participation in government and encourages the introduction of these as a means of teaching the skills of good citizenship. Headquarters address, 80 Broadway, New York, New York.

History and Growth.—Since the beginning of Colonial history and on down through the years of the democracy, citizenship training has been the aim of the public-school system in the United States. Washington, Jefferson, Franklin, Webster, and others urged not only that the principles of democracy should be thoroughly studied in the public schools, but that all American youth should be taught actively to participate in the conduct of their government. Horace Mann, as legislator, protested its delay. In New York City, John MacMullen successfully conducted a Self-government School in the early 1860's and for over fifteen years thereafter. In the eighties civics began to be known as a school subject. In 1886, William Ray of the Hyde Park High School, Chicago, gave his seniors daily lessons in American politics. Later, as president of the Illinois High School Teachers Association, he spread his gospel over every program. About this time President Eliot began to point out that a practical realization of the values of democratic government can only be obtained through practice and that such practice in self-government would appeal steadily to boys. His arguments were borne out by some experiments in public schools. I. Edwin Goldwasser of New York City directed attention to the fact that school government is generally monarchical. Individual thinking and responsibility has but little exercise.

Mr. William R. George established the George Junior Republic at Freeville, New York, in 1890-1894, when founding a school there for children. His success gave him an opportunity to organize the children of Ithaca as a Junior Municipality. Citizens between the ages of sixteen and twenty-one elected a junior mayor, a town council, chief of police, judge, street-cleaning commissioner, and others. The junior officers were able to handle truancy cases that the adult judge could not reach, and junior thieves were found for baffled adult officers. A junior commissioner of public works, who later became an architect, gave his adult commissioner some valuable suggestions as to aesthetic and engineering values.

Against this background of experience, the Self-government Committee, with Richard Welling as chairman, was organized in 1904, with the cooperation of many leading educators. The committee then took an active part in the spread of the self-government idea in many cities. "Boys' Week" became an annual affair in many states, and many cities created boy mayors, commissioners, and judges who proved unexpectedly efficient.

The Citizenship League of South Dakota is a still further adaptation of this idea, particularly as it relates to rural schools.

The colleges have been very slow in accepting the idea and the Self-government Committee is emphatic in its denial that the usual form is a proper self-government procedure. It is usually only an armistice system whereby professors and students lay down their arms for the period of examinations. Many of the best colleges are recognizing this as only a subterfuge and they realize that there is in it little training in right attitudes.

College athletics have been given some measure of self-government with sufficient success to warrant an extension of the powers to other departments. Sportsmanship has been raised to a higher level, graft has been lessened, vast assemblages of people and great sums of money have been

skillfully handled. Possibly youth's great appreciation of athletics today is partly due to the fact that this is one department in the colleges to which the student body may turn its attention as to something its very own. As students are permitted some degree of participation in other departments, very probably there will be a lessening of interest in athletics and a surprising development of interest in other departments.

Mr. Welling has tried out his plan of self-government in that traditionally most autocratic formation known as the navy. As a lieutenant in charge of several hundred naval reserve men in a post covering some 250 square miles of harbor and shore, he established an *esprit de corps* which won the following commendation of Admiral Sims: "I quite agree with you in the method you adopted. I have always practiced what an inspecting admiral once designated as discipline by consent."

Today the idea is spreading to many schools, and wherever a sincere effort is being made to teach citizenship through its use there is evidence of success. But, realizing that a tendency to exploit the idea, to impose upon the student body certain distasteful monitorial duties, and to call this "student government" is leading both teachers and pupils to become disgusted with the plan, the Self-government Committee is making every effort to denounce such methods and to promote those plans which are truly educational and sound. *Tomorrow's Americans*, A Practical Study in Student Self-government, by Dr. A. O. Bowden, Ph.D., and Ida Clyde Clarke, describes much of the work of the Committee and has its endorsement.

Organization and Administration.—The National Self-government Committee is interested in schools, teacher-training institutions, colleges, and junior cities. A board of eight directors administers the work at headquarters with the assistance and advice of an associate council. A large associate membership of some 3,700 people, chiefly high-school principals and other educators throughout the

country, encourages the work. Dr. Suhrie of New York University has visited every tax-supported teacher-training institution in the country and as a spokesman for the Committee recently addressed upwards of 100,000 college and secondary-school students and at least 40,000 public-school teachers, visiting every state in the Union. Of late the Committee is "cooperating with the Eastern States Association of Professional Schools for Teachers and the Political Science Departments of several colleges."

The work of the Committee is entirely dependent upon volunteer contributions.

Program and Procedure.—The Committee states, "We advocate the vitalization of civics by some form of pupil cooperation. We believe in this as a principle of life. We advocate no one method. We know of forty schools organized in differing forms of pupil cooperation and each has a method of its own. The principle must be applied through the agency of whatever form fits the needs of a given locality.

"In general, however, the system should permit some provision for the election of officials in the last three years of elementary school and throughout the high school. We believe that these seven years of training in democratic living will so accustom the pupils to sharing their common business that when they come to man's estate they will naturally take an effective part in public affairs."

The Committee collects data relative to the various methods of self-government. It publishes and distributes its findings and the opinions of various authorities in the field, and it sends representatives wherever possible to assist in perfecting self-government plans.

Philosophy and Method.—The philosophy which lies behind and motivates the work of the Committee is expressed in these words of Dr. Charles W. Eliot's:

Student self-government or student participation in school or college government conforms to three of the most fundamental

principles of education—principles too often neglected, even by persons whose lives are devoted to educational service.

The first of these fundamental principles is that the real object in education, so far as the development of character is concerned, is to cultivate in the child a capacity for self-control or self-government, not a habit of submission to an overwhelming, arbitrary, external power, but a habit of obeying the dictates of honor and duty, as enforced by active will-power within the child.

The second fundamental principle, to which properly conducted self-government seems to me to conform, is that in childhood and in youth it is of the utmost importance to appeal steadily, and almost exclusively, to motives which will be operative in after life. In too much of our systematic education, we appeal to motives which we are sure cannot last; to motives which may answer for little children of six, ten, or twelve, but which are entirely inapplicable to boys or girls of fourteen, sixteen, or eighteen. Thus, the motive of fear is one of these transitory motives on which organized education in the past has almost exclusively relied; yet it is well determined by the history of the race that the fear of punishment, whether in this world or the next, is a very ineffective motive with adults.

The third fundamental principle in education is Froebel's doctrine that children are best developed through productive activities, that is, through positive, visible achievement in doing, making, or producing something.

Student self-government enforces positive activity; it appeals steadily to motives in the boys which will serve them when they become men; and it is constantly trying to develop in the boyish community the capacity of self-government. Therefore, I say it is based on sound educational principles.

Motivation and Rewards.—The Committee is not interested in any particular plan of self-government, and suggests no specific use of a rewards system. It occasionally helps to motivate interest in self-government plans by promoting essay contests or the writing of plans and by rewarding the contestant whose plan is accepted by the judges, the reward to be used for the benefit of the winner's school.

The Committee believes that the philosophy behind their ideas and the principles of self-government are so sound psychologically that motivation of the group naturally results. These motivating powers may be arrested, however, by lack of principal or faculty cooperation, or through the inefficiency of those adults who must necessarily be the leaders. Indeed, it is admitted that at the inception of any such procedure there is greater need for wise adult guidance than there is in the old monarchical system.

Evidences of Success.—The work of the Committee since its organization in 1904 has created a general interest in the use of self-government procedures. Often unknown to the Committee good plans have been started and successfully carried through. The Committee estimates that 60 per cent of the colleges, 75 per cent of the high schools, and 60 per cent of the junior high schools or upper elementary schools have found some form of student participation in school government.

The junior high schools* are proving a very fertile ground for the successful development of self-government plans and the teaching of citizenship.

* The plan of Yorkville Junior High School, New York, New York (Mr. Albert Loewinthan, Principal), is described as "A Single School" on page 96 of Hartshorne, *Character in Human Relations* (Charles Scribner's Sons).

22. PATHFINDERS OF AMERICA

The character training program originated by the Pathfinders of America, Inc., about twenty years ago is unique in several respects. It was first planned as a course in self-help for men and women in penal institutions, and was so successful in this field of correction that it was later adapted for school use. It follows the direct method, but differs from most similar programs in that it considers moral training a specialty to be presented, not by room teachers, but by specially trained and qualified instructors, not too closely affiliated with the school. It strives not to be pedantic or formal, but to teach the child to think for himself and develop judgments and standards which will serve him in a wide variety of situations. Headquarters address, 968 Hancock Avenue West, Detroit, Michigan.

History and Growth.—Back in 1914, when J. Franklin Wright organized a group of young men in Detroit to study social problems and self-development with a nonreligious approach, little did he think that it would grow into a world-wide program of character building, influencing the lives, first, of thousands of convicts behind gray walls, and later, thousands of children in public schools.

But his practical philosophy of living, based on no precepts save sound reasoning, derived from wide personal contacts with men and women, together with his own winning personality, gave the program a vitality that would not be downed.

He sought no entry into prison or school, but was invited to speak and teach so often that he dropped his vocation of insurance to take up the far more fascinating hobby of teaching men and women how to read the "Price Tags of Life."

The original class of young men grew beyond all expectancy. An office was set up, and a secretary acquired to answer correspondence, so eager were people in all walks of life to learn a psychology of living that worked. A board of directors was organized, and financial support came from civic leaders in Detroit and, later, from the Detroit Community Fund, which, however, has always been limited to the prison program.

Letters from convicts led to the formation of "inside" councils, first through correspondence, and later through active prison groups which met under Mr. Wright or appointed leaders. These classes were not taught with any implication of "reform" or "correction" but were termed "Human Engineernig" and presented as a science of self-betterment.

In 1921 Mr. Wright was called to the Tilden School in Detroit and asked to explain this prison program. So interested were the older children that they asked Mr. Wright if he could not come to them regularly and conduct a Pathfinder council in their grades. Mr. Wright consented, and from that day it has become a child's project, and the prison work has (while still continuing) been relegated to the background.

In 1922 three other Detroit grade schools asked for the same program. Before long Mr. Wright had a staff of eight hand-picked instructors, reaching several hundred classes in no less than sixty Detroit schools. This expansion was possible largely through the generosity of the late Joseph Boyer, then president of the board of the Burroughs Adding Machine Company. Shortly educators were coming from other cities, and even from Europe, to study "Human Engineering" at first hand.

Two things are worthy of note in this brief history. First, that the program had its experimental years behind prison bars. This afforded an excellent laboratory for correcting and shaping human thought. If its precepts and methods brought back to normal living and thinking

people who had strayed so far, it should surely serve to guide those not yet guilty of such errors. Besides, in a prison are found men and women of varied circumstances, communities, and education. It was necessary to reduce rules of thought and behavior to a common denominator—applicable to Protestant and Catholic and Jew; to alien and citizen; to moron and college graduate; to white and black of either sex and of any age—if these precepts were to have a universal appeal and application.

The second fact to be noted in this history is that, like Topsy, the program "jes' growed." Originally devised to help one man overcome his baser nature and enjoy life, it became a method by which others could be similarly helped. It has no theoretical notions, but evolved from one man's need to suit the needs of others. Its basis is human needs of the broadest sort, such as health and friendship.

Organization and Administration.—The administration of the Pathfinders of America is under the direction of a Board of Trustees and Mr. Wright, the founder and executive secretary. Honorary vice-presidents in almost every state in the Union and in England, Switzerland, Turkey, and Italy carry on the work in their respective locations. Wherever the work is started a local adult committee may be appointed to assist. In some school districts this may be a committee of the Parent-Teacher Association. The children themselves are organized into Junior Pathfinder councils and each elects its individual pupil leaders. These confer with the instructors monthly. The children are also encouraged to discuss their Pathfinder lessons in the home and each child who does so perseveringly is privileged to have a Home Council Charter. Sometimes these councils invite in the neighbors for the discussion. "We find that about 50 per cent of the children have Home Council Charters," says the chairman of the P.T.A. Pathfinder Committee of Detroit.

The Pathfinders of America earnestly believe that experts are needed for the teaching of character as for the teaching of many phases of human life. To this end men and women of very high character, wide experience, an understanding of life, and an intelligent appreciation of psychology, and above all a great love of children, are trained under Mr. Wright's direction to give the talks or lessons to the school groups. These people are not volunteer workers but are paid by the organization to do this work. The cost of the lectures is generally met by citizens' generous contributions because of their interest in the work, or by committees of adults or parents. The regular Pathfinder instructor is the only intermediary between the main office and the school group.

Program and Procedure.—The program aims to assist almost any group or individual who calls upon it. The work continues among prisoners. A letter of Mr. Wright's mentions "thirteen years of close personal contact with men and women of all nationalities, colors, tongues, and creeds, convicted of all kinds, types, and degrees of crime in various prisons throughout the country." The work in the prisons is "carried on by group talks and discussions, by correspondence, and by individual conferences. Usually the Pathfinders are invited into the prison by the chaplain or warden. The work among children is carried on most extensively among the elementary-school children, beginning with the fourth grade and continuing through the seventh and eighth. However, advanced talks and discussions are given to junior-high-school and high-school groups and are greatly appreciated."

Details as to procedure may be obtained from headquarters. In general, if the work is to be established in a new place someone from that place may go to Detroit and receive the training necessary to conduct the work. Or someone who is thoroughly acquainted with the work will be sent to institute the course and to train those who will carry it on. The trained leader thereafter is ready to

accept the invitations of principals of schools. When he enters a school each class is organized into what is called a "Junior Pathfinder Council" in the elementary grades and "High Pathfinder Council" in the high schools, each electing its own president, vice-president, and secretary. The Pathfinder instructor goes into the room and for thirty minutes once each month gives the pupils an oral discussion of the subject selected for that month. He leaves with each pupil a printed summary of the chief points in the lesson. "Two weeks later the class, directed by their class president, supervised by their regular teacher, has a discussion of the lesson. After this they write a letter telling what points they have found in the lesson that will help them in their daily lives. The letter is given to the instructor on his next monthly visit."

Going from class to class, but one period a month, each Pathfinder instructor reaches three to four thousand pupils each month. However, many schools, influenced by the interest of the children, are asking for more frequent lessons. The Pathfinder organization feels that "if the work were made a part of the school curriculum to be handled by the regular room teacher it would then become a local, incidental affair." As it is handled by Pathfinder instructors especially trained for the work, these come in as experts and as an important part of a world-wide organization and they are received by the children with enthusiasm.

The letters from the groups to the instructor keep him posted as to the character and efficacy of his lessons and afford him an opportunity to evaluate his methods with that group.

Philosophy and Method.—"The Pathfinders' message is based on a belief that 'It is far more satisfactory and less expensive to Prepare and Prevent than to Repair and Repent. It is better to chart life's seas than to salvage the wrecks.'" The organization has observed the vast amounts spent for penal institutions and for the correction of crime

and the vast amounts spent for teaching all the sciences and philosophies of life, but the lack of any funds or experts for the teaching of the scientific principles underlying character. "We can build Panama canals, Catskill aqueducts, Roosevelt dams, and skyscrapers—why not men?" They say their plan for building men is summarized in their motto "To Know the Law, and Live a Life of Service to Mankind."

The Pathfinders find, among all clients, that "The greatest encouragement for continued cooperation is the satisfaction that comes from the realization of the growth of the power to distinguish between the results of good and bad conduct, or the power to read correctly the 'Price tags of life,'" as they phrase it. This is an understanding of the law of compensation and will bring to every man a chart by which he may know that the rewards or penalties of each act in life are definite, and that he may choose the path which will bring what he wishes.

Appreciating the psychological value of the rethinking and of the repetition of an idea, the Pathfinders not only encourage the child to discuss the outline of his last lesson with his home folks, but leave with the teacher certain illustrative materials, stories, poems, etc., which he may use during the rest of the month if he wishes further to emphasize the idea. Thus "through stories, illustrations, poems, projects, and the like, the interest of the child is engaged to the extent that he wants to know the how and why."

As earlier stated, the Pathfinder program of moral training differs from most others in that it insists on specially trained and qualified instructors to present it. This is no reflection on the average teacher. Character training has moved out of the obscurity of the theoretical and the experimental (thanks to our knowledge of child psychology and our advance in teaching methods) until today it ranks as a specialty with arithmetic and English.

Unlike the teacher of the three "R's," the successful teacher of conduct must have more than academic knowledge; he must inspire by sheer character and example. He must have qualities of disposition, for instance, consistent with his teaching. Following a lesson on "Anger" given in a Detroit High School, one of the pupils approached the Pathfinder instructor and said: "I'm glad our teacher got that; she needed it more than we did."

Again, a true counselor and guide in conduct must not have the handicap of being responsible for order and discipline. Untold harm is done when a child is criticized or punished publicly. Only one who is enabled to talk to the class impersonally and to the individual privately can be effective as a teacher of conduct.

If any other reasons were needed, there is the matter of sex instruction, which can be presented only by a mature person, skilled in the approach to this most delicate subject. There is also the background of religious prejudice, which constitutes a fatal handicap to anyone who has not been trained to present moral and ethical precepts without dogmatism. In the Pathfinder program, the Bible or the teachings of any religious prophet are never quoted, although of course the fundamentals of all the great religions are there.

Motivation and Rewards.—"The interest mentioned above is used to initiate and sustain conduct. When the child is once led to see the results of good and bad conduct and to know that he is responsible for his acts he is ready to continue in the line that will bring most satisfaction to himself and others. . . .

"There are no material awards except that at the end of the eighth grade a diploma is given. This shows that the boy or girl has made satisfactory progress as a 'Human Engineer' through two years of work. At the end of the sixth grade a small card is given to show that a pupil has taken sixth grade work."

Evidences of Success.—Three “exhibits” are submitted by the organization as such evidence:

“Exhibit A” consists of a group of letters of testimony of the good accomplished by Pathfinders in the prisons and includes statements from ex-Governor Ferris of Michigan and from wardens of state and local prisons as testimony of the practicality of the lessons. A state prison warden says: “I can truthfully say that the inmates of this institution have had more benefit from the Pathfinders than from all other mediums of uplift that we have sought.”

An editor of *Sing Sing Bulletin* wrote, “While in Sing Sing Prison, I heard all the isms, cults, or new doctrines New York City had to offer the inmates, but nothing ever appealed to them or created such deep interest as your talk in the prison chapel that Sunday afternoon. You are destined for great things, and I am glad you crossed my path. You give me new faith and inspiration.”

“Exhibit B” includes letters from parents and teachers and educators, setting forth conclusions based on surveys of the work. For instance, a questionnaire sent to parents in May, 1927, brought out the following relative to the qualities of character in which their children had shown improvement because of the Pathfinder lessons. Eleven hundred and forty-eight parents reported and checked the qualities in which their children showed improvement as follows:

Helpfulness.....	812
Kindness.....	784
Control of temper.....	594
Regard for others.....	638
Willingness to work.....	700
Dependableness.....	726

Eight hundred and thirty-seven said that the Pathfinder lessons were discussed in the home. One thousand and seventy-nine parents reported an interest in the work the Pathfinders were doing.

A similar questionnaire, sent to a group of teachers, indicated that the respondents, almost without exception, felt that improvement had occurred with respect to a number of traits. Similar endorsements have been secured in other surveys.

“Exhibit C” includes many testimonies of school children. These show the interest of the children in the lessons and their reports as to practical applications of these to everyday activities and problems.

23. THE KNIGHTHOOD OF YOUTH

The Knighthood of Youth is a character education procedure for children, which uses the symbolism and ideals of the days of chivalry to inspire good conduct, and provides the use of habit-forming activities, or "adventures," as a means of building habits which are fundamental to the realization of these ethical ideals and attitudes. It is especially designed for upper elementary grades but has been adapted to grades one to eight in small and ungraded schools. It may also be used in the home.

The Knighthood of Youth is sponsored by the National Child Welfare Association, Inc., a nonprofit-making organization financed by contributions. The Board of Directors is composed of prominent business and professional men and women. Headquarters address, National Child Welfare Association, 70 Fifth Avenue, New York, New York.

History and Growth.—The Knighthood of Youth was conceived in 1924 by Charles M. de Forest as the "American Order of Nobility." Shortly thereafter its form and name were changed and it became the "Knighthood of Youth." Several well-known educators, psychiatrists, social workers, businessmen, and fathers have been instrumental in working out and perfecting the procedure. Many are still connected with it in an advisory capacity. School principals and teachers, welfare workers, and parents have been invited to criticize and help reconstruct the procedure. The procedure is being constantly adapted to changing needs and conditions.

To date (1933) approximately a million children have been enrolled. New York City has been the center of the largest enrollment. The organization was first initiated there and has been supervised by Dr. Frank Astor. All

expenses for New York City have been paid by the Altman Foundation.

In 1929, active steps were taken to establish the plan throughout the United States. Literature was mailed to school officials and others. During that school year, clubs were organized in thirty-six states. By December, 1930, clubs had been organized in thirty-eight states, and a number of state and city departments of education have written letters endorsing the Knighthood program.

Program and Procedure.—The Knighthood of Youth program aims to interest:

1. The classroom group
2. The individual child
3. The parents of the children

The children call their deeds of service "adventures" and their progress in various adventures is recorded as "stones" in a castle which they build on a chart for the room and in individual booklets. Some of the group adventures may include learning about things of interest (animals, birds, flowers), cooking, sewing, or succeeding in group self-control and in keeping the schoolroom neat, in 100 per cent attendance, in good fire drill, in a group garden contest, in group deeds of service to the school or to some person.

The organization of the group to these ends is usually as a club with the usual officers and committees. Each committee chairman may represent a particular project for the group and may be the leader of that project or adventure. Probably at a first meeting of the club the members will decide what adventures they wish to undertake. These are listed in the booklets, and a stone is added to the room castle as each is accomplished.

Gradually each child member will find certain habits that he needs to acquire through individual adventures. These also he lists in his booklet. Further, each child is expected to undertake certain daily tasks in the home and

these he adds to his list, and a stone is added to his personal castle as father or mother attests his success in the home task.

On being enrolled in the Knighthood of Youth each child becomes a Page and is given a button bearing this title. As he shows progress in the accomplishment of the group adventures, as well as in his own individual adventures, he becomes a candidate for an advanced title and finally such is granted him by vote of the club and teacher. He may rise from Page to Squire, to Knight, to Knight Banneret, to Knight Constant, etc., as he accomplishes or shows definite progress in his tasks and also as a contributor to the group adventures.

In the club meetings discussion of ways and means to the successful accomplishment of the adventures will clarify the pupils' ideas of right and wrong and build up a moral code for the group. Stories of famous men and women may also be told at the meetings and the club led to discuss the right ideas or personal qualities which seemed to have helped these people in their great service to the world.

Hikes, parties, entertainments, and pageants may be given as "joyous adventures," like the jousting times of old, those who contribute being the "outstanding Knights of the tournament."

The young Knights are assisted in their choice of home tasks by the wise guidance of parents who usually thereafter give their hearty cooperation to the youth's adventures, as they realize the value of right habits in the home as well as in the schools.

When a member has succeeded in sixteen adventures, whether these be at home or in school, the additional stone for his castle is attested to by the parent or teacher, and by vote of his club this is placed in his castle and he rises to a new rank and title. A new group of adventures and new tasks are now before him.

Some club members, in order to watch themselves carefully in the building of a habit, choose to make for them-

selves daily charts and mark their progress, but these are not enforced upon them by their teachers.

As outlined by the Association, the booklet plan of adventures is designed to cover three years, and each booklet allows sixteen weeks for accomplishment. But the program is flexible and permits of a rate of advancement adjustable to the individual's capacity.

While the Knighthood idea may be used to motivate any lesson in the curriculum and its literature may form a basis for language, reading, and conversation lessons, the actual time devoted to Knighthood affairs may be regulated by the teachers themselves. Suggestions are made to the teachers relative to the correlation of literature, history, written English, and other subjects, with the Knights of old and of today.

The Knighthood teacher does not consider the Knighthood of Youth program as something "added," but as something which is interwoven with all his work, a stimulant to the entire course. He correlates the Knighthood work both with the course of study and with numerous school and home activities.

Equipment.—A booklet of suggested adventures which lists a number of activities and a book of general instructions called a "Club Guide" for the group and other leaflets for teachers and parents are issued.

A pamphlet explaining the use of the class castle and listing a number of group activities is available, along with a large outlined castle which may be placed on the wall and on the stones of which may be recorded the worthwhile activities of the group.

Badges of the various ranks are available. Each badge is awarded when commendations have been recorded on sixteen stones of the individual castle.

To meet requests of pupils, teachers, and supervisors for a club organization for Junior and Senior High Schools, similar in purpose to the "Knighthood of Youth" for elementary grades, the National Child Welfare Association is preparing a program for secondary schools.

Dr. John H. Finley, Associate Editor of the *New York Times* and President of the National Child Welfare Association, makes the following statement concerning this: "It is believed that such an organization will help provide group sanction and approval for socially desirable activities through discussion and decision, will give young people the opportunity to assume responsibility and learn to exercise initiative, and will provide incentive for a life preparation program beyond the classroom in which every boy and girl may feel the joy of success. Here young people will be encouraged to render service at school, at home, and in the community and become active participants in all community organizations designed for a fuller and richer life."

Philosophy and Method.—The Knighthood of Youth does not desire to be confined to club periods or special occasions. Rather it aims to be a spirit of good citizenship which will carry throughout the day in all classes and subjects and at home or on the streets. It very readily correlates with school activities and subjects and school-room organization, but it also lifts the child into an imaginary realm in which he seeks to live out an ideal in all his relationships. He finds his fellow pupils also striving to attain this same ideal and through the group contact and his desire for group approval he is encouraged to continue in his Knightly habits. It is probably most natural that children at this age should be ready to accept so highly imaginative a procedure, so idealistic a vision. This is the age of active imaginative play. That this tendency to imagine himself something different be constructively used rather than allowed to lead the boy into banditry and gangs is imperative. The Knighthood of Youth, rightly directed, can be such a constructive use.

All the inspiration to be found in the history, literature, and art of the days of chivalry may be used to inspire right attitudes. Instruction in the understanding of right ideas in social living and the application of this understand-

ing and of this inspiration in some service projects give the child a field of practice in which to learn the skills and habits necessary to the living of this better self. The child's daily marking of progress on his own chart or the evident accomplishment of adventures under the supervision of teachers and parents is intended to give the child a means of actually watching this progress, of playing the game to better his own records. But the Association is aware of the necessity that the child be not allowed to fall into habits of self-deception on the one hand or self-righteousness on the other in the use of these booklets. It is gradually reducing the number of subjective adventures in the booklets and increasing the number of objective ones the better to assure honest self-judgment. In general, too, it is reducing the total number of suggestions in the hope that each teacher or parent will encourage each child to write in his booklet and give attention to those individual characteristics or good habits which he needs to acquire.

The Association states: "The good citizen or Modern Knight is trained through the following: knowledge, attitudes or desires, conduct. As far as possible the teacher should allow each pupil to learn to discriminate between right and wrong by life experiences acquired through worth-while activities. Through pageants and 'satisfyingness' resulting from the proper activities the pupil learns to have a desire for those activities which lead in the direction of social service, *i.e.*, citizenship and 'knightliness.' Never start a club unless the majority of the pupils vote in favor of it. . . . Character education, whether good or bad, is going on at all times. It is desirable to strive for virtues, by forming 'habits' in response to specific situations. The present tendency of the Knighthood of Youth is to encourage character forming through activities of social value, rather than through abstract discussions of virtues or through morbid self-analysis and self-praise or self-condemnation."

In summary, the Association says:

1. Fine character like bodily strength can be acquired only by regular, daily exercise.
2. Any exercise is most effective and most likely to be kept up if it is interesting.
3. Daily performance fixes right habits.
4. Every child needs definite ideals and visible reminders and results to aid and encourage him.

This character building method for the school children is needed because

1. It costs less and is more effective to form than reform and therefore we must begin with the children at the time and under the conditions most favorable for the formation of habits.
2. The home and the school should supplement each other in the task.
3. The program is planned for children from seven to twelve years of age when they are still too young to enter Scouts, Camp Fire Girls, and similar organizations, and prepares them to continue their training in these groups.

Motivation and Rewards.—It is very probable that the game of Knighthood gives the children delight simply because of its fun for the imagination, its display in pageants, its activities, and its opportunities to do certain tasks in the school. These motivate continued interest. However, a certain amount of appreciation of the joy of good conduct comes to the members as they find teacher and class approval a natural delight, and as good habits remove the embarrassment of public reproofs and bring satisfaction in approvals.

But added to these rewards are the many buttons and new titles given to the children as they advance in rank. This age, which likes to decorate itself with buttons, to assume new names, and to be given self-importance, finds the delights in the paraphernalia of the Knighthood of Youth very tempting and a great motivation to continued membership. Children are responsive to the stories of King Arthur and his knights. They love to wear buttons and have shields emblazoned with rank or title—to be

able to show progress as did the knights of old and wear proudly new evidences of their progress. All such joys will surely motivate a group of children.

Further, it is very probable that as many of the children live today in busy family groups, and, in lower New York City, for instance, in environments far from pleasing, the invitation of Knighthood to rise up into an imaginary living in which each child may attain a joy of service independent of real circumstances surely is enchanting like the Pied Piper's invitation of old and alone will motivate and reward for a time. It is a release from loneliness or sordidness—with storybooks and art and real literature to lead the way and other children to speak the language and know the signs, ritual, and delights.

The least desirable motivation is that which leads pupils to do socially desirable acts entirely for the sake of the reward. It is recommended in the Knighthood of Youth program that the appeal be made to the highest motive to which the pupils will at first respond, and that the teacher thereafter try to lead her pupils to react to the highest type of motivation.

Evidences of Success.—The Association submits the "growth of the movement and the fact that so many busy schools are willing to take the time to use the plan, as well as the subjective evidence of many parents, teachers, and children" as indications of the success of the procedure.

In the spring of 1930, the State Department of Public Instruction of Nebraska recommended the use of the Knighthood of Youth on a state-wide basis as a help in character education.

At that time, Miss Daisy Simons, Assistant in Education of the National Child Welfare Association, was employed to introduce and supervise the program. A club guide, a guide for teachers, and a message to parents were printed by the State Department of Public Instruction and made available to all teachers. Commenting on the program, Mr. Charles W. Taylor, State Superintendent of Public

Instruction, said: "Reports from teachers and county superintendents in the field justify us in expressing our faith in the plan. The basic principles and the methodology of this plan present, in our judgment, one of the best approaches, if not the best approach, to the problem of character education for the rural schools that has yet been evolved."

24. JUNIOR RED CROSS

The Junior Red Cross is an organization of the children of America and other lands for the expression of service and international understanding. Headquarters, Washington, D.C.

History and Growth.—A Junior Red Cross was first organized in Canada and Australia. The American Junior Red Cross was organized in 1917 as a result of the desire of the United States children to help during the war. Dr. John H. Finley (then Commissioner of Education of New York State), Miss Mary Bradford (Superintendent of Schools, Colorado), and Dr. Henry Noble McCracken (President of Vassar) were among the educators whose advice guided the organization. During the war the activities centered around the needs of the soldiers in the trenches and in the hospitals and the needs of the children of soldiers, at home or in the devastated regions. At the close of the war progressive educators saw the Junior Red Cross as much more than a relief agency. They saw its possibilities for training in ideals of service and citizenship.

Dr. McCracken, John W. Studebaker, now United States Commissioner of Education, and James N. Rule, now State Superintendent of Schools of Pennsylvania, successively held the office of National Director during the first four years and gave the program its direction. The present soundly progressive development is due to the idealistic vision and solid work of Arthur W. Dunn, specialist in civics education, who held the position from 1921 till his death in 1927.

In 1933, 28,871 schools carried the work with a membership of 5,645,414 children of elementary grades and 959,039 of high-school years. It is now an active force in the schools of more than 40 countries.

Organization and Administration.—The Junior Red Cross is the junior membership of the American Red Cross. Locally each Junior Red Cross is a part of the Red Cross Chapter. Its work is supervised by the Chapter School Committee, the chairman of which is a member of the Executive Committee, in order to coordinate the junior work with that of the chapter as a whole. The children of the Junior Red Cross are members with the adults of the American Red Cross,—of which the President of the United States is president. Their organization is not only local, but national and world-wide, with certain national and international services to perform. This is one reason why the Junior Red Cross gives broad practice in good citizenship.

The work is usually introduced into a community by a Red Cross Chapter, at the invitation of the school superintendent. When a school superintendent or a principal desires to introduce the program, he seeks the cooperation of the local Red Cross Chapter, or, if there is no chapter, writes directly to the National Office of the American Red Cross in Washington, D.C., or to its Branch Office in St. Louis or San Francisco.

“When the necessary understanding is reached between school and chapter authorities a chapter school committee is formed which acts as a permanent medium of relationships between the school and the chapter.” The chairman of this Chapter School Committee, called the Junior Red Cross Chairman, is usually appointed by the Red Cross Chapter Chairman or the Executive Committee in consultation with the school superintendent and becomes automatically a member of the local Red Cross Chapter Executive Committee. The Chapter School Committee, although small, aims to include representatives of various types of schools and of the important educational forces in the communities, such as the Parent-Teacher Associations. It supervises all the Junior Red Cross activities, expenditure of funds, enrollment of schools, and continuity of the work in the schools.

A school enrolls by application to the Red Cross Chapter or headquarters. There is a group membership fee of 50 cents for each room in an elementary school and \$1.00 for every one hundred pupils in a secondary school. This group membership includes subscription to the official publications. The privileges of local, national, and international service include free transmission abroad and translation of foreign correspondence, distribution of Christmas boxes, etc. The group fee does not cover the cost of these materials and privileges extended to member schools.

No personal membership fee is required nationally of the pupils. The local cost per pupil is entirely dependent on the will of the school, but a general levy is discouraged by National Headquarters. Varying among schools, it may be nothing or it may be whatever the child cares to give. Any money raised by the pupils in excess of the group membership is placed in the Junior Red Cross Service Fund of the chapter. This fund is available to the school for their local service activities and for national or foreign projects through the National Children's Fund. The fund should represent the voluntary contributions of the children, earned by service or sacrifice and expended for service projects of interest and educational value to the junior members. The joint approval of the school authorities and Red Cross Chapter officials guides the choice of projects. All overhead administrative expenses are met by the Red Cross Chapter funds and not from the Junior Service Fund.

An increasing number of chapters are now giving high-school members representation on various chapter committees such as the Roll Call Committee and the Volunteer Service Committee. The National Headquarters staff also draws in suggestions of junior members in the Junior Red Cross Round Tables at the national conventions and state regional conferences.

Program and Procedure.—"To promote health, to develop the altruistic tendencies of children, to give practice

in good citizenship, to promote international friendliness among the children of the world" is the aim and program of the Junior Red Cross. However, to accomplish this the Junior Red Cross does not seek to superimpose any program upon the school's program. Rather it aims to be a channel which may be used by teachers to facilitate their own proper work of promoting health, altruism, and world understanding.

The program has grown naturally from the charter responsibilities of the American Red Cross and the worldwide aims of the Junior Red Cross as defined by the League of Red Cross Societies. The interpretation of these responsibilities has become increasingly flexible to meet changing needs, for instance, in broadening the obligation for relief work in disasters to include the distribution of flour made from government-owned wheat and clothing made from government cotton. Not only senior volunteers but junior members, in their home economics classes, have had a lively part in the cooking and sewing activities involved—schools in many cities reporting thousands of garments made for relief purposes. Thus the organization provides social outlets for activities that may already be a part of the school's program. Art work may be planned to bring cheerful cards or pictures to hospitalized soldiers. Manual-training classes may make toys or writing tables for children. Kindergarten and primary grades may make scrapbooks for a children's home, all as part of the school's regular work but all finding new motivation because the work has more than a social value.

National guidance is provided through the publications for elementary schools, the *Calendar of Service through Activities*, the *Junior Red Cross News*, and the *Teacher's Guide*, which carries suggestions for the classroom use of the *Calendar* activities and of the material in the *News*; for high schools, the *Record*, which takes the place of the *Calendar* in elementary schools, and the *Junior Red Cross Journal*. In the development of the *Record* and the

Journal, high-school members have had an active hand. Through their national convention delegates, they rejected the original name of the magazine and gave it its present title, advising also about its contents. They similarly changed the name of the *Record* and advised about the contents of the Introduction and about some of the points of organization. Their advice was invited and followed in these matters and in several other points of national and international programs. In local programs, especially where the educational leadership is progressive, the members are given broad scope in initiating and directing their service activities.

Philosophy and Method.—The philosophy of the Junior Red Cross is that through citizenship activities and through acts of world friendship and service to humanity good character results may be obtained. Through their membership, young people participate in activities in cooperation with adults and make a genuinely useful contribution to society. The purposeful, practical phase of the work appeals to the members. Their altruistic tendencies are fostered and broadened through practical expression of their friendliness toward other children, elderly people, unknown soldiers, and those in need at home or afar.

The philosophy underlying Junior Red Cross international friendship is that "the true end of public education is living together" in communities, in nations, and in the world. "Efforts at world civics will be seriously, if not hopelessly, handicapped unless means are available to provide both motive and opportunity for friendly and cooperative international contacts on the part of growing citizens." Nothing fosters good will toward others so much as doing something for them. The fact that American Juniors are privileged to render service to children abroad puts a deeper purpose into all the international contacts of the American Junior Red Cross.

Members of other countries are likewise engaged in activities to promote the well-being of their own country-

men, and no significant disaster in the United States passes without prompt messages or gifts of sympathy from children abroad. Thus fellow feeling is based on worthy and high motives, and good will is built on mutual respect rather than on passing curiosity or unwholesome condescension.

Often the children find their first introduction to other nationalities by exchange of hospitalities with children within their own city. But the exchange of gifts and illustrated albums extends to children of similar school grade in distant nations.

Motivation and Rewards.—Youth likes to make useful articles, and to see these put into service. Who indeed does not like to see his handiwork approved and used? So the activities are of themselves a motivation to the child.

Further, the letters, pictures, and gifts exchanged with children of other lands bring romance and delight to all, and lead each group over here and over there to strive to outdo the other in the perfection of the gifts. Some schools have felt it necessary to use rewards, but no system of material rewards is recommended by headquarters.

Evidences of Success.—Junior Red Cross submits numerous testimonies from schools as evidences of success.

25. AMERICAN SCHOOL CITIZENSHIP LEAGUE

The American School Citizenship League was organized as the American School Peace League in 1908. In 1914 the League had thirty-seven state chapters. In 1919 the name was changed to its present form. Headquarters address, 405 Marlborough Street, Boston, Massachusetts.

The aims of the League are "to secure the interest of teachers in all countries in the movement for international cooperation." The program of the League and its branches includes the following activities:

1. To disseminate accurate information about international friendship problems in order to induce every teacher to study the questions.
2. To provide speakers for educational gatherings and summer schools of the state.
3. To prepare pamphlets, courses of study, and texts for use in teaching citizenship.
4. To encourage the observation of Peace Day.
5. To stimulate the preparation of orations and essays on international friendship questions.

The program of the League aims to reach children and teachers of all grades.

An article in the *Journal of Education* for April 29, 1926, shows that the work of the League has extended to many countries. Czechoslovakian children are corresponding with those of their own age in America through the League offices. Young people of many nations have entered the world-wide essay contests on World Friendship which are open to (1) normal schools and teachers' colleges, (2) seniors in secondary schools.

In an address before the Department of Superintendence of the National Education Association in 1927,* the executive secretary, Mrs. Fanny Fern Andrews, described the history, purposes, and activities of the League. "When," she said, "the teacher attempted to lead the pupil to appreciate and understand the beneficent effects of international good will, the subject suddenly became complex. It involved matters extremely delicate to handle in the schoolroom. At the same time, sponsors of the idea realized that the abstract conception of international good will is meaningless; that it is vital only as it is demonstrated in international relationships. To choose such demonstration appropriate to the school curriculum required nicety of judgment and keen insight into educational aims and national ideals."

The League has made available materials on international friendship for school groups of all grades. Government publications were prepared by Dr. Andrews at the request of the United States Commissioner of Education. The "Course in Citizenship and Patriotism" for grades one through eight, prepared by the Massachusetts branch of the League, is the result of much experimentation around a well-recognized problem.

The secretary of the League has helped various communities develop such courses of study. The League fostered the preparation of a course in United States history for the elementary grades.† Similar courses for other grades and a course in geography and world problems are contemplated for the future.

The League secretary was active in initiating the World Federation of Education Associations. which now meets biennially.

* "The Teacher, an Agent of International Good Will," *School and Society*, July 30, 1927.

† *An American Citizenship Course in United States History* (Charles Scribner's Sons).

Many activities fostering or purposing to foster international good will are current. If the League can assist teachers in the evaluation and understanding of these activities and in the instruction of children in world friendship, it will serve a great need in the development of right social attitudes in our national character.

26. THE YOUNG CITIZENS LEAGUE OF SOUTH DAKOTA

The Young Citizens League of South Dakota offers the elementary-school boys and girls of the state opportunities as "citizens" with definite citizenship privileges, duties, offices, and specific service projects. Headquarters address, State Chairman, Young Citizens League, Department of Public Instruction, Pierre, South Dakota.

History and Growth.—About 1912 a pamphlet published by the Minnesota State Department of Education entitled *The Little Citizens League*, by Anna S. Williams, came to the attention of Mr. M. M. Guhin, County Superintendent of Brown County, South Dakota. Mr. Guhin was so impressed with the idea that he introduced it to his teachers and soon Miss Cocking, Miss Lathrop, Mr. Mills, Mr. Giffen, and Mr. Melcher, all rural schoolteachers, were organizing their schools as "Young Citizenship Leagues." By 1915 about forty leagues existed in Mr. Guhin's county. In 1917 Mr. Guhin was appointed State Director of Americanization and, later, Director of the Rural Division of the Department of Public Instruction, and through these positions he furthered the League throughout the state. A state survey in 1924 revealed a total of 843 leagues, representing half the counties of the state. In that year, Mr. E. C. Giffen was appointed as a rural supervisor in the state and in July, 1925, he presented to the county superintendents a plan for making the League a state-wide organization. The plan was adopted unanimously, a constitution and by-laws were drawn, and he was elected state executive secretary. During the school year 1925-1926 the movement spread rapidly and at its close 1,662 chapters existed. The first state convention of delegates from all leagues was

held in the capital in April, 1927. The League's code of ethics was compiled, a state-wide service project for the coming year was decided upon, and Mr. Guhin was elected president emeritus. At the end of that year there were 3,415 chapters in the state. A bill appropriating \$10,000 for the work was passed by the state legislature and the money became available July 1, 1927. On that day Mr. Giffen became the full-time secretary of the League.

A second state convention of the Y.C.L. delegates met in April, 1928, and one has met each year since. Fifty-seven counties are represented on the average each year. There are (1933) approximately forty-five hundred chapters in the state.

Contests and projects have been carried on throughout the state, resulting in the choosing of an official song. Oratorical contests concerning barberry eradication, "Agriculture and Industry Must Prosper Together," "Conservation of Natural Resources," "History of My Country," "Law Observance," and "The Significance of the American Flag" have been held yearly. In addition much has been done by each chapter in the way of making reading tables and sand tables, improving school grounds, planting trees and shrubs, building fences, erecting flag poles, painting buildings, etc. About \$103,272 worth of project work was carried to a successful completion up to 1930. The leagues spend about \$20,000 a year on various improvements. As a result of good work done, there has come an increased interest in school activities.

County Y.C.L. news letters have been published by many counties. These have done much to incite new ideas, increase attendance, and develop cooperation. In September, 1929, *The Young Citizen*, an eight-page newspaper, began as a state monthly publication to spread news of League accomplishments and promote the exchange of ideas and news of interest to members. The state report for 1932 showed also that one hundred sixty-seven school papers were being issued. Thirty-four of these were

typed or mimeographed, seventy-eight were hectographed and fifty-five were in longhand. The number of school papers for the year 1932-1933 greatly exceeded that of the previous year.

Leagues have been organized in many states and a few years ago North Dakota organized on a state-wide plan. The success of the Y.C.L. there may be realized when one knows that the North Dakota legislature appropriated recently \$4,000 for Y.C.L. work for the biennium.

Organization and Administration.—The Young Citizens League is part of the educational program of the state of South Dakota and is sponsored by the state department of education. Mr. E. C. Giffen, the executive secretary, is directly in charge of the activities in the whole state and reaches his local organizations through literature, mimeographed helps, articles, and personal visits. The aim, however, is to permit the leagues to be self-governing and self-administering. Each local league has its individual service project for the school or the community and its officers for the directing of this project. Further, each local league sends representatives to the annual congress where plans and projects are discussed and the members in representative assembly pass on certain rules and regulations.

The state teacher-training departments in two of the teachers' colleges are planning special courses relative to character education procedures so that teachers may be equipped for the work, and the *State Journal* offers constant help to the local teacher in regard to the plans and projects of the League.

Program and Procedure.—The program of the Young Citizens League aims to make available to the rural or small-town pupil experiences in good citizenship activities and in electoral and parliamentary procedure, so that he will be equipped to take his place in the government of his community, state, and nation.

To this end each school is a chartered league with its own officers, meetings, and projects. Elections are carried on as

in the regular district adult elections, and rules and by-laws are passed by the League's Board as by any local board, etc.

Boys and girls in grades one through eight are eligible for membership, but membership is granted only to those who fulfill certain tasks and who are elected by a majority vote of the chapter. Honorary membership may be granted members who graduate or individuals who have given special service to the League. The League officers, president, vice-president, secretary, corresponding secretary, and treasurer are elected from the membership, but the League advisor is always the county superintendent.

The county and city advisors, or chairmen as they are sometimes called, elect a state treasurer and nine of their own group to act as an executive council. The state superintendent, who is ex-officio state chairman of the League, appoints the executive secretary subject to the approval of the county and city chairmen. A definite amount of adult control of the League's activities is thus assured.

Many children have been able to instruct their parents about how to mark a ballot because of the League's activities relative to election procedure.

County conventions and state conventions of representative delegates are held as an additional means of giving the pupils actual practice in representative assembly procedure, as well as experience in discussing and formulating the governing rules of the organization. Annually certain general aims are selected and discussed at these assemblies. In 1928 the League's particular interests were (1) fire prevention education under the direction of the State Fire Marshal's office; (2) the eradication of the barberry and black stem rust through cooperation with the United States Department of Agriculture and the State College of South Dakota; and (3) the improvement of grade-school libraries.

In regard to the first project each child was given a check list of fire hazards with which to judge the safety of his own home and premises. Each child reported his findings and

his method of removing the hazard. About fifty thousand children's check lists were used. Further, a playlet, "The Trial of Fire," was given by many local chapters.

About seven thousand boys and girls entered a speech contest on "Black stem rust and the common barberry." Fifty-five county contests were held, six district contests, and a final contest at the state convention. Medals and prizes were awarded. The numbers given here are approximately the same for each year's contest.

The library activities resulted in the addition to school libraries of about 25,000 volumes at a cost of \$13,210.25. Further, 1,294 rural and grade-school libraries were recatalogued and reconditioned.

Each year the state convention decides on the major project or projects for the year to come and in general the chapters work in accord with the plan. One year the beautifying of school grounds resulted in the landscaping of 1,335 school yards and 42,113 trees and shrubs were planted.

Minor projects to meet local needs are various. A total of \$9,200 was spent by various chapters for musical instruments and \$8,080 for playground apparatus, and 1,200 masterpieces of art were placed in the schools. Eighteen cisterns and thirty-six wells were dug, and water in containers was supplied to several hundred schools.

The 4,218 patriotic committees appointed by the presidents of the local chapters brought about an increase in the number of schools owning and displaying flags.

Miscellaneous activities—supplying globes, maps, washing facilities, fences, flowers for the sick, relief for the unfortunate—have also been reported.

The program evidently permits a wide dispersal of its offices of administration among the members. In the 4,218 chapters approximately 60,000 boys and girls held the office of either president, vice-president, secretary, or treasurer during the year and more than 50,000 served in the capacity of committee chairman. Hence almost the

entire membership probably had administrative experience during the year.

Philosophy and Method.—The above statement is a key to one of the values of the League's work. Here as in the 4-H plan the members are consciously a part of the economic life of the community. The boy or girl member of a League chapter is not only a plaything in his neighborhood for whose play activities money and time must be expended, nor merely a *potential* or *future* citizen to be educated for some future usefulness, but is here and now a valuable and necessary part of the community in which he lives; he has a work to do as a citizen, and he is recognized for the work he does. His conscientious, intelligent perseverance is necessary to the project in which he is engaged. All the qualities which lead to success in any endeavor are necessary to him now. Responsibilities are placed upon him, and to live up to these he desires those personal qualities necessary to the success of the project.

It must not be imagined, however, that money-making by the accomplishment of certain tasks is the aim of the League. "To train the heart, the mind, the body, and to enable each boy and girl to live and to serve mankind generally, and particularly his school, community, state, and country," this is the purpose of the League, and the member's pledge includes, "I shall strive to do something each day to improve the standards of my school and community and thereby endeavor to promote better citizenship."

That all the state is working to the same ends is, of course, a very great motivating force. The Department of Education of South Dakota has realized the value of group consciousness in the development of the potential abilities of its young citizenry. Hence the Young Citizens League offers a program in line with psychological principles. Through its state and local representative assembly discussions the groups' attitudes and enthusiasms are brought forth and these are given opportunities for actual expression in activities satisfying to the boys and girls, of real

service to the state and community, and interesting to the parents and the state.

The state program does not dictate or dominate the methods of each individual chapter but allows each chapter to adapt its methods of attacking and carrying through the suggested project. Thereby adaptations may be made according to levels of intelligence, socioeconomic conditions, and school curricula possibilities.

Mr. Giffen says, "Character education and citizenship training are attained best through the solution of actual life problems daily." These actual life problems are not simply the most difficult, subjective ones that arise in daily living and social adjustment, but they are selected objective ones of value to the whole community. These projects are not chosen *for* the pupils but *by* them at their representative assembly. Very probably the State Department of Education, and particularly the state secretary in charge of the League, are carefully and constantly guiding the discussions and decisions of these assemblies and assisting in the formulation of their plans, rules, methods, etc. But the enthusiasm with which the pupils respond to the projects throughout the year is evidence that, when finally selected, the projects reflect the pupils' real interests and desires.

The state report does not say that any definite discussion of ethics or of "virtues" is included. There is no month allotted for kindness, courtesy, etc. Very probably these are discussed as the pupils begin to realize that such qualities are necessary to the success of the project and to group integrated activity. Thereby the virtues assume their rightful place as means to the end of some good service, not as ends in themselves.

Motivation and Rewards.—The Department of Education finds that the procedure is of particular interest to the pupils of elementary and junior-high-school grades. The ends sought, *viz.*, better citizenry, schools, communities, state, and nation, are actually motivating to the pupils.

Satisfactions found in accomplishment, self-confidence, ability to lead or to cooperate are sufficiently pleasurable rewards to encourage continued interest. "No rewards shall ever be given, nor shall any point system be used for ranking members within the chapter or for ranking chapters, for such acts of good citizenship are implied in the Young Citizens League pledge." Thus definitely the League states its position in regard to a much discussed character education problem.

However, social pleasures come to the individuals through the school programs, athletic activities, courtesy programs, and special social periods. These, of course, also help to provide motivation.

The group discussions afford the members opportunities to have actual practice in the evaluation of their own and others' conduct, opinions, and ideas, and the actual work done and ends accomplished give a further check on these evaluations. Through working cooperatively with the groups and with the county and state officials, right attitudes towards law and government are developed.

These rewards of the procedure are evident also to the parents, teachers, and administrators and win their continued cooperation.

Evidences of Success.—The state secretary refers to the following articles as evidence of the success of the procedure: the *N.E.A. Journal* for December, 1927, the *S.D.E.A. Journal* for May, 1927, and the League's annual reports for the years 1926 to 1933, obtainable through his office.

Probably the report of the financial value of the projects carried to completion may also be an evidence of the value of the procedure.

SECTION IV
SPECIAL INTEREST PLANS

27. AMERICAN SOCIETY FOR THE PREVENTION OF CRUELTY TO ANIMALS—DEPARTMENT OF HUMANE EDUCATION

The Department of Humane Education of the American Society for the Prevention of Cruelty to Animals aims (1) to interest children in the practical application of humane-ness particularly as this relates to the care and protection of animals; (2) to present humane education to teachers, through classroom demonstration, in correlation with the required subjects in the curriculum. The headquarters are located at 50 Madison Avenue, New York, New York.

History and Growth.—The department has been in existence since 1920. The work of the Society in the field of humane education was started, however, by Mrs. H. Clay Preston in 1897 under the name of the New York State Humane Education Committee. Largely through Mrs. Preston's activities, this committee succeeded in passing the Humane Education law in New York in 1917. Since then this law has served as the basis for "instruction in the humane treatment of animals and birds" in the elementary schools of many states. In 1929 the department was reorganized with a view to making it of more constructive service to the schools of the city. As evidence of educational progress, the poster contest for elementary schools and the poster contest for high schools have been adopted by the New York City Board of Education, and the district plan for classroom demonstration has been approved by the district superintendents.

Many states have made provision for humane education in their schools. It is impossible to estimate to what an extent this represents the growth of the work of the Department of Humane Education. However, the "demands for

the bulletins and publications of the department have been phenomenal."

Organization and Administration.—The activities of the department are regulated by the Board of Managers of the A.S.P.C.A., who approve the program suggested by its director.

The funds of the A.S.P.C.A. which provide for the work of the Department of Humane Education are derived from membership dues, bequests, and donations. Junior Humane Societies pay no national dues though they may levy local dues at their own discretion. Full sets of humane education materials are furnished free to all teachers upon application, but large quantities of leaflets may be obtained at a reasonable cost.

Program and Procedure.—The program of the Department of Humane Education includes:

1. The publication and dissemination of information about humaneness.

2. The provision of places to which animals in need of care or homes may be sent.

3. The giving of assistance in regard to the formulation and passing of humane legislation.

4. The providing of lecturers to assist in humane education programs and procedures in clubs, classes, etc. and to give lectures to teacher-training schools, colleges, clubs, etc.

5. The preparation of leaflets for teaching humane education. These are published monthly in the *National Humane Education Review*.

6. The giving of assistance in the organization of Junior Humane Societies and Young Defenders Leagues. The former of these functions through the schools, the latter as a city-wide organization whose members apply directly to the Department of Humane Education. National programs are arranged for these groups, but no compulsions exist by which they are obliged to follow these, nor is any supervision exercised over the groups. Local units are autonomous. They are usually organized in the public

schools under the supervision of the principal or teacher, the children themselves electing their officers. The American Humane Association cooperates in this work.

The Department of Humane Education also cooperates with any other character education procedure (the Boy Scouts, for example) by providing them with information and materials particularly relevant to humaneness, such as the building of birdhouses, the placing of drinking facilities, the feeding of animals and birds in the winter, the care of stray or wounded animals, and the determining of merits for deeds of humaneness.

Motivation and Rewards.—Motivation of interest is aroused through the promotion of poster and slogan contests, the use of slides and stories, the actual instruction of children, the use of songs, poems, and pageants, and, sometimes, actual practice in the care of pets. An interest in animal life is found by the department to be usual among 95 per cent of the children. There is little differentiation as to their interest among the various levels of intelligence.

Evidences of Success.—The Department of Humane Education offers as evidence of the success of its work: (1) the operation of the school district plan in the nine hundred public elementary schools of Greater New York; (2) the number of school branches of the Young Defenders League; (3) the distribution by the American Museum of Natural History of serial slides on the care and treatment of pets, shown annually to over 100,000 pupils; (4) the great demand from New York City teachers for the classroom series of leaflets which correlate with the requirements of each elementary-school syllabus; (5) the increasing number of animal books submitted annually by over fifty publishing companies for review in classroom leaflets; (6) the growing number of visitors in the library of the Society's Humane Education Department.

28. NATIONAL ASSOCIATION OF AUDUBON SOCIETIES

The National Association of Audubon Societies is interested in the organization and education of children as well as adults for the conservation of wild birds and animals. Headquarters, 1775 Broadway, New York, New York.

History and Growth.—The National Association of Audubon Societies was founded in 1901 and incorporated in 1905, but its real origin dates back to September, 1883, when there was organized in New York City the American Ornithologists' Union. The founders of this Union felt the need for popular and government support for the study of the economic value of birds and animals and for their protection. As a result there was founded in 1885 what is now called the United States Biological Survey and a year later the first Audubon Society (named for John J. Audubon, the bird artist) was launched. The three organizations still exist and support each other in the common cause.

In January, 1902, in order to ensure better cooperation among the several Audubon Societies, there was formed a national committee, and in January, 1905, the committee was incorporated as the "National Association of Audubon Societies for the Protection of Wild Birds and Animals."

The first work of the movement was to secure laws to protect nongame birds and to define by statutory terminology what species should be regarded as game birds. The need for such legislation was vast, as many birds, now protected, were being shot as game. Terns, egrets, gulls, grebes, tanagers, warblers, bobolinks, cardinals, and hundreds of other varieties were being destroyed by millions to serve as feather decorations. After innumerable campaigns the Audubon law was written on the statute books of forty-one

states, state departments of conservation were established, breeding colonies and bird sanctuaries were located and guarded on land, in swamps, brakes, and on islands of the sea. Twenty-eight years of such work has gradually restored various species that were almost extinct.

Early in its history the Association became conscious of the needs of educational endeavor. Lecturers were employed, millions of colored pictures were distributed, and bird-study clubs established. In 1933 some 123,900 of these had been formed, mostly in schools, and represent a membership of more than 4,000,000 children. Bird study leaflets and buttons or badges are supplied and special materials and procedures are furnished wherever it seems necessary; for example, some 10,000 sets of educational materials have been sent out to the groups in Alaska to familiarize the pupils there with their own bird life.

About 125 state and local organizations are affiliated with the National Association of Audubon Societies. These all cooperate with government bureaus and with state and national departments of conservation, to help preserve the wild life and to maintain a heritage of wilderness beauty for the children of the future. The Association's activities largely concern the wild vertebrate life.

The Association has extended its work abroad; many of the world's leading scientific and conservation organizations have accepted its suggestions, and today, in twenty-three countries, the most prominent institutions and societies of this nature are organized into national committees for wild bird preservation, and these in turn are coordinated in the International Committee for Bird Preservation. This committee has met four times since 1922. The committee now maintains a European secretary who reports, internationally, all bird protective activities throughout the world.

Organization and Administration.—The National Association of Audubon Societies is incorporated under the laws of New York. Local and state groups, the junior members'

department, and over 125 affiliated societies and bird clubs are included. It is administered by its officers: president, two vice-presidents, secretary, and treasurer, and five additional directors who are chosen because of their scientific knowledge and national reputation. The officers and members of the board are all active in the education of the public, in the directing of state and national legislation, and in field work for the cause. For example, the president, Dr. T. G. Pearson, was a member of the committee authorized to investigate the Everglades of Florida as a possible National Park; he was chairman of the National Committee on the Kaibab Deer Problem of Arizona; he studied the grounds of the Bear River marshes of Utah to ascertain the extent of the loss of great numbers of ducks; visits were made to five of the national parks to study the park nature guide service; the effect of the bounty system in reference to the bald eagle was investigated in Alaska.

In addition, field agents are working constantly, lecturing in the schools, visiting clubs in their assigned territories, and assisting in the movement in general in all possible ways. Some fifty-nine sanctuaries are now under the Association's care—in many of these the Association pays the warden's salary and the upkeep.

Local Audubon Societies and bird clubs and junior member or school clubs are entirely autonomous, but a pamphlet distributed by the national organization suggests constitution, by-laws, and possible procedures and programs. Such clubs may affiliate with the National Association by paying an annual fee of \$5.00 or life membership fee of \$100.00.

Program and Procedure.—The following quotation gives a general survey of the activities of the Association.

The main features of its work may be listed as follows:

1. It is active in securing legislation and in most of the states the "Audubon Law" now protects the beautiful and valuable nongame birds. Its influence has been exerted in Congress and in many state legislatures on behalf of great numbers of laws all

bearing on the preservation of the wild life of our country. Its campaigns resulted in the passage of laws that put to an end the traffic in feathers for adorning women's hats that years ago cost the lives of millions of our finest birds.

2. It publishes and distributes more than five million pages of literature annually in the form of educational leaflets, bulletins, circulars, bird-cards, etc. These are distributed at cost or much less than cost of manufacture and handling. It is the largest producer of colored pictures of birds made from drawings by America's best bird artists. Its organ, *Bird-lore*, has the widest circulation of any bird magazine in the world.

3. It has long conducted surveys to discover breeding colonies of ducks, terns, gulls, herons, egrets, ibises, and other water birds and employs about twenty guards to protect such areas.

4. Its ten lecturers give illustrated talks in schools and elsewhere.

5. It organizes about 350,000 school children annually into "Junior Audubon Clubs" in the United States and Canada. These junior members and their teachers are supplied pictures, leaflets, and Audubon buttons at an annual cost of about \$35,000 more than the sum received from the children's ten-cent fees.

6. It makes exhibits, helps writers, supplies at cost colored stereopticon slides to schools, lecturers, and others; gives advice as to the best bird and animal books, bird charts, field glasses to purchase; directs nature students to good places to study special birds; and its offices serve as a clearing house for information on various topics of natural history.

7. It encourages the establishment of bird sanctuaries by state and Federal authorities and by private enterprise in cemeteries, on golf club properties, estates, and elsewhere.

The organization of the junior members is provided for as follows: It is suggested that the teacher or leader of a group interest the children in, or awaken their curiosity about the wild birds, and explain to them the interesting study materials, pictures, and activities offered them by the Audubon Society. The children will be told that adults are studying, as they are, in order to know how best to care for the birds and wild animals. The teacher may also explain the activities of the national society, the bird

sanctuaries, the laws—but she will emphasize the daily care that the junior members may give the birds by feeding them and protecting them.

The children pay a fee of 10 cents a pupil. When twenty-five such fees are collected they are sent to headquarters and buttons and sets of colored picture cards with educational leaflets are sent to the group. Any club of twenty-five or more is sent a year's subscription to *Bird-lore*, the national bimonthly magazine, which contains many valuable suggestions for teachers. A leaflet containing suggestions for organizing junior clubs, possible by-laws for such, and suggestions as to subjects to study may be obtained from headquarters.

The program suggested for these junior clubs includes activities relating to the study of vacated birds' nests, the feeding of birds, making nesting boxes, coloring outlines so as to fix in mind the coloring of birds.

Philosophy and Method.—Possibly some may inquire as to why the Audubon Society is included among the character education procedures, yet those who have worked with children in any character education procedure will see in the junior membership activities an opportunity to teach that unselfish love which is the basis of all good character. Many who have worked with children or adults have found the first step toward right development has come when a person turns to care for and protect some helpless creature. So this procedure, which intellectually, scientifically, and emotionally interests the child in the care of creature life about him, has possibilities as a good character education procedure.

The love of birds is proverbial. Myths and legends of primitive people, as well as the literature of the modern world, bespeak the love of bird life and the uplift of thought and emotions through contemplation of bird ways. But the philosophy of the Audubon Society does not relate to sentiment only, but to science, commerce, and sport. The Society encourages technical researches which give intelligent direction to conservation.

The work of the Society is an intelligent attempt to conserve for the future the beauties of nature which were being rapidly annihilated before its work began. That the children of this generation should help in this, that their future may thereby be happier, seems a right and just plan. And in collaborating with adults the children find an earnest and worthy purpose, and feel that they have a place in this country's plans for the future.

Motivation and Rewards.—The National Association finds enough in the philosophy of its work to motivate the interest of children and adults. It offers no definite individual awards but it offers all the future made safer and more pleasing.

Evidences of Success.—Dr. Pearson says, "In the library of the National Association of Audubon Societies there is a large collection of bound volumes of American periodicals dealing with hunting, fishing, and other field sports. They date back as far as September, 1839. In perusing these one becomes impressed with the gradual change of public sentiment which is revealed. For many years frequent articles gave cheerful and somewhat boastful accounts of large numbers of birds, fish, or game animals that the writer and his friends had killed in a day's hunting trip. Gradually through the years the tone changes until today most of such publications lay strong emphasis on the preservation of wild life."

In 1910 the Association succeeded in getting a bill passed in New York State prohibiting the sale of feathers of native birds in spite of the financial resources of the wholesale milliners who were fighting the bill. After a similar fight the Association won out also in Pennsylvania. Similarly the importation of plumage of certain birds has been forbidden and many sanctuaries now exist to protect and foster the birds that heretofore were rapidly becoming extinct because of their beauty. "Our long experience," says Dr. Pearson, "leads us to believe that the work of our Association does play an important role in character education."

29. THE SCHOOL GARDEN ASSOCIATION OF AMERICA

The School Garden Association of America was founded in order to bring to the children of today the refinement of character which comes to those who find delight in flowers and trees and "green things growing." Headquarters address, 121 East 51st Street, New York, New York.

History and Growth.—Nature study began to be accepted as having a rightful place in the education of children about the year 1880. The Oswego Normal School and the Cook County (Chicago) Normal School were among the first to introduce it. About 1885 several schools in Massachusetts were allowing one term of nature study in the first six grades. Dr. Agassiz's "Go to nature first" then suggested that actual gardening and agricultural experiences could serve as laboratory methods. In the '90's Cornell University further encouraged nature study as a basis for better agricultural education. From these early centers of interest the movement has spread.

In 1891 a Boston schoolmaster began the first actual application of Dr. Agassiz's advice in the Putnam School. Because he wanted his pupils to see the wild flowers growing in a natural way he started a wild flower garden in his school yard. Philadelphia was the first city in which the Board of Education gave financial aid to school gardens.

But it was not until 1897 that the use of the garden as a character developing project was first introduced. At that time the National Cash Register Company of Dayton, Ohio, started a boys' vegetable garden as a means of character work with idle boys. From this grew the idea of turning back yards into garden plots.

As a result of the Boston and Dayton experiments there has grown the School Garden movement. It reached its highest form of national service during the World War. Nearly every school in the country conducted gardens to increase food production. But the spirit of service thus released in the heart of childhood was probably of as great value to the country as the food produced.

Prior to the war, in 1908, Mr. B. J. Horchem had interested the city of Dubuque, Iowa, in which he was a school principal, in a move which he called "Park Life." He asked for his pupils a chance to go out into the surrounding areas for farm life experiences, for gardening and stock raising, for camping, lectures by prominent agriculturalists, as well as good times. His city granted the request and for several summer vacation periods he so successfully carried on his project that he won wide attention.

About 1912 the boys' and girls' rural clubs won recognition and some national help through the Smith-Lever act.

In 1922 Commissioner Jno. J. Tigert of the Bureau of Education at Washington, D.C., in cooperation with the School Garden Association of America, started an inquiry regarding the study of nature education in city schools. Seven hundred and twenty-five cities replied. As a result an "Outline Course of Study in Nature" was formed for use in the first six grades, and a much greater appreciation of school and home gardens resulted. Four hundred and forty-seven cities reported that they taught nature study, and many of the cities reporting admitted having school gardens. Indeed, school and home gardens seemed to be widely used, 246 cities using the home garden and 184 cities the school garden. In New York City alone there were, in 1930, 302 schools which had either school or home garden projects, and 101 New York City summer schools had gardens attended by 3,192 pupil gardeners.

The National Council of the State Garden Center Federation became interested in 1930 in promoting Junior Garden Clubs. These are cooperating with the School

Garden Association and successfully interesting a large number of children.

Organization and Administration.—The Association states as its objectives:

1. To arouse public interest in the great value of school gardens as a means of educating children.
2. To provide means for profitable discussion of the phases of the movement.
3. To distribute helpful school garden literature.
4. To carry on profitable experimentation in school garden work.
5. To promote the establishment of school gardens in America.

Membership is open to anyone interested in school gardens, active members paying annual dues of \$1.00; associate members pay only a postage charge of 25 cents per year. Sustaining, honorary, and school or society memberships are also available. The Board of Directors consists of a president, six vice-presidents, a secretary, and a treasurer and a director from each state or province or from each division having five members or more. The executive committee includes the officers and first director. The officers and directors are elected by the members: active, sustaining, and honorary. Societies and schools are entitled to one vote.

The executive committee is empowered to carry out the directions of the board or to conduct business without their direction in emergencies.

State, local, division, and national conferences are held for the exchange of ideas and experiences. The National Committee on Nature Education very often meets with the National Conference group.

Program and Procedure.—As a result of a survey the Association recommends a definite curriculum in nature study for the first twelve school grades, the coordination of this with other courses, the use of sufficient and right equipment and of the school garden, nature rooms, available

museums, etc. as laboratories, and that cities of 100,000 or more employ a director of such work.

The Association makes available plans for cabinets, flower boxes, aquariums, garden plots, or even for roof garden greenhouses appropriate for the roofs of school buildings.

The Association cooperated with the National Education Association in recommending the appointment by that body of the National Committee on Nature Education, and now the two groups work jointly in many respects. The curriculum published by the Bureau of Education and the School Garden Association is also acceptable to many members of the National Committee.

The Association also makes available monthly publications of gardening suggestions. Bulletins are published by some of the larger cities. Some member clubs do not confine their interest to flowers, trees, and vegetables, but include the study and care of animals. Slides, films, and lecturers are also available.

The cost of the ground to be used for garden plots around the school is often a problem in large cities. In some cities, where land is most expensive, the Board of Education may meet half of the rent and the school community the other half. Very often recreation commissions, or community chest funds, may assist in the rental of the land.

Philosophy and Method.—"The garden has more than economic importance," said ex-President Coolidge at one time. "There is something wholesome and refreshing in tilling the soil. It has a cultural value of its own. The earliest creative impulse of the human race turned in that direction. The record goes back to Adam. Directing the growth of plant life into orderly ways gives us a consciousness of working with nature which we cannot get from mechanics or commerce. There is color and fragrance in our own flower, a texture and flavor in our own product, a

solace and comfort in our own garden which cannot be purchased.”*

Mr. Van Evrie Kilpatrick, president of the School Garden Association of America and director of school gardens in New York City, says,

The race developed in character as it mastered the soil. Aborigines were hunters, not agriculturalists. As man turned to the soil for food he became civilized and the qualities of honesty, patience, humility, faithfulness, cooperation began to develop. Nothing is more fundamental nor in keeping with the development of the race than bringing the child, at an early age, into a garden.

Mr. Townson, formerly of the National Orphans' Home in Yonkers, New York, corroborates this when he says,

The moral value of the training received from the nature garden project is considered as being of prime importance in the development of the child's character and physical well-being. Those in charge of the project realize that the important product is the boy.

The products raised are consumed usually at the boys' homes. As to method, Mr. Townson says:

The boys receive careful instruction as to all kinds of horticultural work, yet always mindful of the fact that physical labor may be overdone, the child's interest deadened, and the project defeat its own purpose, unless sincere interest is created and responsibilities assumed by the individual boy. With this in mind the project is carried forward under careful scientific supervision and the actual field work performed with most modern labor-saving methods. The various practices involved on the farm and school garden are so planned that the boy may grasp a comprehensive knowledge of such specialized commercial planting as market gardening, general farm cropping, fruit growing, etc.

Mr. H. D. Hemenway of Massachusetts says,

The school garden is the safety valve for the superfluous energy of the children. Many a school teacher has found the problem

* *New York Herald Tribune*, 1931.

of the incorrigible boy solved by the school garden. Many teachers have found that the dullest and most listless children in the schoolroom become the most interested gardeners, and with the interest in gardening has come a mental awakening which is surprising and often marvelous. The garden is perhaps the most potent factor in curing boys of stealing. The gardeners often for the first time realize something of ownership.

Motivation and Rewards.—The summer of 1930, when 3,192 summer school pupils enjoyed garden plots, they daily harvested \$150 worth of produce or an average of \$2.25 per pupil for his summer's work. But the pupil's delight in growing something of real value was probably augmented by his satisfaction in creating, in making by his own efforts a useful article. The competition between little gardeners to see which one could have the best and cleanest plot probably also spurred on the young gardener.

However, the New York Association in 1930 asked each gardener to submit a report and the school garden club of each borough which sent in the largest number of excellent reports was awarded a gold pin from the Association president and a silver pin from the secretary. Also in Brooklyn, New York, the Brooklyn Botanic Garden offered the beautiful medal of the Botanic Garden to each school which conducted a garden throughout the season. Such cooperation is greatly appreciated by the Association.

Evidences of Success.—Mr. Townson states that

. . . beyond question the following results are obtained: An interest in the world of things of which the boy is a part is developed or increased, a sense of responsibility is bred, cooperation is taught, all senses are developed to a greater extent, especially through the use of the hands, a general wider understanding of life results, the dignity of labor is stressed, economic values are better understood, the pupil's sense of reasoning is brightened as he solves his own problems, he has a heightened pride in accomplishment, a better sense of prospect.

Mr. Kilpatrick says: "The principal of five schools for orphans writes 'I now have gardens in five annexes. I

cannot say enough in favor of them for the great help they have been with problem children.' This is typical of scores of testimonials of the uplifting influence toward normal living provided by school gardens."

It would be difficult to measure or verify the results in character here claimed. However, educators since the time of Rousseau, Pestalozzi, and Froebel have claimed as much for the probable outgrowths of contacts with nature.

At the twenty-first annual meeting Mr. Clayton F. Palmer spoke of certain causes of failure in the school garden movement. Chief among these he lists a lack of appreciation of the special training necessary for school garden teachers, the lack of enough months of growing season in the school year, or lack of time in the crowded curriculum, and finally the challenge of the new era and its many time-consuming interests.

30. NATIONAL RECREATION ASSOCIATION

The National Recreation Association, Inc., makes available to communities expert advice and cooperation relative to the establishment and maintenance of recreational facilities for young and old. Headquarters address, 315 Fourth Avenue, New York, New York.

History and Growth.—The twentieth century was christened the children's century and its early years saw the development of many activities for the promotion of the more intelligent care and direction of childhood. In 1906 some forty-one city playground and recreation departments and associations joined in forming what was then named the Playground Association of America. Among America's great leaders in this field, active in the early days of the Association's history, were Theodore Roosevelt, Luther Gulick, Jacob Riis, Jane Addams, Joseph Lee, George E. Johnson, Henry S. Curtis, Lee F. Hanmer, and Clark W. Hetherington. The early aim of the Association was to secure and assure "recreation opportunities for all individuals of whatever age, sex, creed, or color in communities large and small throughout the twelve months of the year." As the Association grew it faced new demands. New bureaus were formed and new contributions from interested people made possible the extension of its services.

At its inception in 1906 it offered a consultation service for all who faced recreation problems and needs. In 1907 it began its publication *Service* and a monthly magazine, *The Playground*. In June, 1907, the first Recreation Congress was held, and in the same year a field service secretary and a financial secretary were engaged through the courtesy of the Russell Sage Foundation. In 1908 a year book was issued. By September, 1909, the Associa-

tion was able to pay a full-time secretary, and in December, 1910, a field secretary.

In 1910-1911 through the help of Professor Clark W. Hetherington services were extended to normal schools, colleges, and universities. Physical fitness tests for boys and girls were standardized by the Association in 1912 and 1915.

May, 1917, brought the work of the Association into the service of the country in the World War. At the request of the War Department the Association accepted responsibility for stimulating and aiding communities in the neighborhood of training camps to develop and organize their recreational resources in such a way as to be of the greatest possible value to the officers and soldiers in the camps. Later the Navy Department requested and received the same services. This service was organized in 755 communities in 47 states under the direction of 3,059 staff workers supplemented by a tremendous amount of volunteer service. In one month alone, 566,748 volunteers were active. Recreation service provided locally included the operation of 528 clubhouses, information service, social activities, music, drama, athletics, and sports.

It became necessary for the Association to provide short-term intensive recreation training institutes at this time in order to fill the demand for trained leaders. Work among adults generally led to the establishment of the drama service, with several experts trained in the production of amateur plays to assist communities in their drama problems. In 1918 a similar music service and a women's and girls' athletics and recreation department were opened.

In 1919 there was established a publicity service to assist localities in the use of magazines, newspapers, etc., in the promotion of better recreation. From April, 1923, to December, 1924, a study of camps was conducted. A study of municipal and county park service was undertaken in January, 1925. Previous to this study, there had been no comprehensive gathering of facts on the park movement in

the United States, in which localities have several billions of dollars invested and on which they spend in excess of one hundred million dollars yearly. Personal visits to about five hundred localities supplemented by questionnaires to two thousand other communities made it possible to bring together the experiences and developments of all localities and to make them available to all communities. This study has been followed by a continuous field service by the director of the study to bring to each locality a personal interpretation of the findings and to bring to bear on local park problems the knowledge and experience gained through the study. The results of the study were made available also in published reports.

A national physical education service had been established in 1918. This provided field service to help states secure legislation necessary to bring about adequate provisions for physical education in the public schools. It also provided for a clearing of information on physical education problems among state departments of education.

The National Recreation School was established in New York City in 1926 in order to provide a course of post-graduate work of one year's length for the adequate preparation of playground executives. This school opened with 40 pupils and has since graduated 228. These people are now serving the recreation movement in many capacities throughout the entire country.

In 1928 the Katherine F. Barker Memorial Field Secretary on athletics and recreation for women and girls was established, as was also the William E. Harmon Field Secretary on service to real-estate subdividers. The first of these has made possible a field service to localities on special problems connected with the provision of adequate and sound recreation activities for women and girls. The second assisted in the development of many subdivisions by advising the promoters relative to the inclusion of recreation facilities. Some 258 cities have reported that recreation areas have been set aside permanently in 527 of their subdivisions.

From March, 1928, to June, 1930, special attention and assistance was given to the establishment of music service in small towns. About 115 towns and other rural communities in two states have been assisted in the establishment of choruses, cantatas, community singing. In another state 7 county-wide demonstrations were conducted, resulting in the worker's being taken over by the state for permanent state-wide service.

In 1930 the Francis J. Torrance Memorial Field Secretary for Play in Institutions was established in order further to develop right play facilities and activities in orphanages, old folks' homes, and similar institutions. Two hundred and twelve institutions for adults and children had been assisted to September 1, 1931.

A School Recreation Study was started in 1931, to secure facts relating to the development and promotion of adequate play facilities and leadership in school groups, and of school methods of training "for the worthy use of leisure."

The National Recreation Association has steadfastly "stood for a high standard of play leadership. It has always recognized that a playground without a trained supervisor is not a playground in a real sense. It has encouraged and aided educational institutions to organize courses of instruction for the training of recreation workers" and has itself conducted a placement bureau to assist those seeking expert help.

The Association has been of great assistance to all personnel in the field because it makes possible the exchange of experiences and of expert advice and the dissemination of the results of its scientific studies. The District Conferences, the National Congress, the bulletins, and the magazines are invaluable in this regard. But most welcome are the frequent visits of the field secretaries or of district representatives who bring the experiences and the friendly disinterested counsel of the Association as inspiration and help to the individual worker. Some seven hundred cities are thus assisted. The number of cities reporting organ-

ized public recreation grew from forty-one to a thousand in the first twenty-five years of the Association. Public parks have taken down "keep off the grass" signs and opened the lawns to golf, tennis, archery, picnicking, and games. Many new elementary schools have playgrounds of three to five acres. Junior high schools now plan to use seven to ten acres of play space and senior high schools fifteen acres. Recreation areas are now a part of sound city planning. There are eight thousand playgrounds under trained leadership with an average total estimated attendance of three million per day.

There are two full-time workers kept busy in the field assisting in the promotion of wholesome recreation among colored people.

At the request of the Department of Agriculture the Association assigned three experts to assist in the recreation problems of rural districts in cooperation with the extension service. "Approximately seventy-two hundred rural leaders—county and home demonstration agents, forty-four club leaders, rural teachers, and others in natural leadership positions—were trained (1930) to plan and conduct recreational activities for rural homes, churches, schools, granges, and other rural organizations."

Several billion dollars are invested in park areas in the United States. In order that communities might profit the most from this investment the Association makes available a highly trained worker of long experience to advise and consult with park executives. During 1930 eighty-one cities were personally visited and assisted.

Home recreation problems are now being assisted. The best advice is available as to play equipment for the backyard, for the home inside and out, for young and old in order to "keep the home fires burning."

Organization and Administration.—The National Recreation Association "is not an administrative, a legislative, or a judicial organization. It has no authority nor control and seeks none. Its sole object is to place itself at the

disposal of communities for rendering such service as it is preeminently qualified to give. The quality of this service has been such throughout the years as to cause it to be accepted as the national mouthpiece of the recreation movement in America."

The Association has a president, three vice-presidents, a secretary, and a treasurer, who together with the other members of the board of directors direct the work of the Association. They are responsible for the final appointment of all department heads and office personnel. The executive officers, except the secretary, are elected by members every year and serve one year. The secretary is elected by the board of directors. His term of office is one year. There is an actively interested board of directors, about thirty-four in all. During the year 1930 about 40 per cent of the Association's financial support was provided by this board.

The actual work at headquarters is carried on by the executive secretary and a competent staff of experts as department heads for the sixteen different service divisions. Under the direction of these department heads field representatives go forth to aid the various communities.

The Association is supported primarily by the contributions of 8,600 individuals.

Program and Procedure.—The list of activities for the year 1930 bespeaks the variety of interests represented in the program of the Association.

324 cities in 44 states were given personal service, upon request, through periodic visits of field workers.

81 cities were personally visited and helped through the Park Information service.

Qualified workers were found for 504 recreation positions.

5,913 different communities submitted 23,959 requests for literature or information on drama, music, and general recreation problems to the Correspondence and Consultation Service and the Community Drama Service.

148 institutions for children and the aged in 26 cities were given personal help by the Field Secretary on Play in Institutions.

The monthly magazine, *Recreation*, was published, the tool kit of the recreation worker, and the biweekly bulletin service.

The National Physical Education Service in addition to its correspondence and consultation service helped 26 states through field visits.

221 cities in 34 states were represented by 701 delegates at the National Recreation Congress.

40,693 boys and girls in 491 cities received badges or certificates for passing the Association's progressively graded physical fitness tests.

36 college graduates completed the fourth year's graduate course in community recreation at the National Recreation School.

7,263 rural leaders were given training at 125 recreation institutes held in 39 states.

Two short courses for advanced training of recreation workers were conducted.

65 cities received assistance from the Field Secretary on Recreation and Athletics for Women and Girls.

A national contest for boys and girls in building and flying model aircraft was administered.

Numerous research projects were conducted and handbooks, pamphlets, and other material were published and distributed.

The following is a summary of local community recreation activities for the same year:

Cities reporting play leadership or supervised facilities.....	980
New play areas opened in 1930 for the first time.....	791
Total number of separate play areas reported	13,354

Total number of play areas and special facilities reported:

Outdoor playgrounds.....	7,677
Recreation buildings.....	642
Indoor recreation centers.....	2,066
Athletic fields.....	1,843
Baseball diamonds.....	4,322

Bathing beaches.....	457
Golf courses.....	312
Stadiums.....	90
Summer camps.....	134
Tennis courts.....	8,422
Swimming pools.....	1,042
Ice skating areas.....	1,806
Miniature golf courses.....	184
Ski jumps.....	59
Toboggan slides.....	221
Total number of employed recreation leaders.....	24,949
Total number of leaders employed full time the year round.....	2,660
Total number of volunteer leaders..	8,216
Total number of persons enrolled in training courses.....	18,029
Number of cities in which land was donated for recreation use.....	52
Bonds voted for recreation purposes	\$ 6,573,420.99
Total expenditures reported for public recreation.....	\$38,518,194.88

All these activities are carried on in fulfillment of the fundamental aims as subscribed to by some 4,500 leaders in American life. These "fundamentals in community recreation" are stated by the Association as follows:

1. That in nearly every community with a population of eight thousand or more there is need of a man or a woman who shall give full time to thinking, planning, and working for the best possible use of the leisure hours of men, women, and children.

2. That community leisure-time programs should continue throughout the entire twelve months of the year.

3. That it is the responsibility of the entire community to maintain recreation opportunity for all the citizens and that there ought, therefore, to be, as early as possible, support of the recreation program through public taxation under some department of the local government.

4. That there should be in every state a home rule bill which will permit the people of any city or town to make provision under

local government for the administration of their community recreation.

5. That there is need in every community, even though the municipal recreation administrative body be most effective, for private organizations of citizens in their neighborhoods to make the fullest use of the facilities provided, to make sure that what is being done is meeting the deeper needs of the people of the neighborhood.

6. That the emphasis ought to be not only on maintaining certain activities on playgrounds and in recreation centers but also and definitely on the training of the entire people in leisure-time activities, so that within the home, in the church, and throughout all natural, human relationships there shall be the best opportunity for wholesome good times.

7. That the purpose in training children and young people in the right use of leisure ought not to be merely to fill up the idle hours but also to create an active, energetic, happy citizenship.

8. That even though the beginning of a city or town recreation program be children's playgrounds, other features ought to be added progressively from year to year until music, dramatic activities, and discussion of public questions, training for more intellectual uses of spare time, and other valuable activities have been included, so that all ages and kinds of people may find vital interest.

9. That every boy and every girl in America ought to be trained to know well a certain limited number of games for use outdoors and indoors, so that there will never be occasion for any boy or any girl to say that he cannot think of anything to do.

10. That most boys and girls should be taught a few simple songs, so that, if they wish, they may sing as they work or play.

11. That all employed boys and girls should have opportunity in their free hours to enjoy companionship and wholesome social life.

12. That through the community recreation program every boy and girl should come to appreciate the beautiful in life.

13. That adults, through music, drama, games, athletics, social activities, community and special-day celebrations, should find in their common interests the opportunity for a common community service.

14. That every new school built ought to have a certain minimum amount of space around it provided for the play of the children.

15. That nearly every new school building ought to have an auditorium preferably on the ground floor and should be so constructed that it is suited for community uses.

16. That if a suitable meeting place for community groups is not available in the schools or elsewhere, a community building should be provided through community effort.

17. That each child under ten years of age, living in a city or town, should be given an opportunity to play upon a public playground without going more than one-quarter mile from home.

18. That every community should provide space in sufficient area for the boys of the community to play baseball and football.

19. That every community should provide opportunity for the boys and girls to swim in summer, and as far as possible, to skate and coast in winter.

20. That every boy and every girl ought to have opportunity, either on his own home grounds or on land provided by the municipality, to have a small garden where he may watch the growth of plants, springing up from seeds which he has planted.

21. That in new real estate developments, not less than one-tenth of the space should be set aside to be used for play just as part of the land is set aside for streets.

In the early years of its life the Association was interested in awakening communities to recreation needs, but since its growth its efforts are now largely expended in directing the efforts of communities which are initiating new programs or meeting new problems. Every year new problems arise. A year of unemployment finds many youths on the streets, the general morale of all workers at low ebb, many more people with leisure time and no funds. Even as in the war years singing groups, dramatic activities, adult game groups must be organized. The employed women and girls must be provided with after-work recreation facilities. The country youth who now drives easily to town every night for his social life or joy rides must be given suitable attractive leisure-time opportunities.

Through their field representatives, the bulletins, the magazines, individual advice, or group conferences, the Association attempts to meet all these problems.

But further realizing as it does the need for research in regard to many problems, it carries on and promotes surveys and studies continuously. Recently a special bulletin of *Safety Activities for Supervised Playgrounds* has been published in cooperation with the Educational Division of the National Safety Council. Games, songs, and dramatizations for classroom or playground group are here described.

As a further means of teaching safety as well as citizenship, junior leaders' organizations, sometimes known as the Junior Police, are being promoted in many playgrounds and are receiving publicity through the Association. Ninety-eight cities reported Junior Police organizations in 1930. These Junior Police are usually of nine to twenty years of age, and of degrees of rank according to their months of service. They assist in the care of children as they play on the grounds or as they enter and leave the playgrounds. Often the Junior Police are under the city's Chief of Police. That important man will preside at their annual meetings. At his direction a sergeant in each district may drill the boys weekly.

Each Junior Police agrees "to obey the law, protect property, play fair, to 'own up,' and to influence others to do the same."

Junior Safety Clubs are being developed in many communities. Detroit, Michigan, has them in ninety recreation centers. The girl members must be between eight and eighteen years of age. They pledge to avoid a long list of hazards and to assist others to avoid them.

For the purpose of discussing safety problems members' meetings are held weekly. Any girl who has performed an act of heroism is awarded a medal at the end of the season.

While the Association agrees with certain procedures and gladly publishes bulletins about these, it cannot be said to

be promoting any particular program of procedures. In general it is encouraging the leisure-time activities which help boys and girls and men and women to become better and happier citizens; which promote health, decrease juvenile delinquency, decrease adults' crime, increase better workmanship, and increase a friendly feeling in the community.

Philosophy and Method.—Probably in the heart and mind of the members of this Association is a philosophy, a conviction, that the "craving to get more out of life is satisfied and people are better citizens as they enjoy together worth-while leisure-time activities."

Even though all of the tremendous machinery that is developing in modern life does give much, it also demands much insistently and constantly. Recreation of body, mind, and soul is imperative in order to build up in the midst of its demands lives that are worth while. "Merely to fill the leisure-time of life with worth-while activities is not the thought behind the community recreation program," says the Association. "Children and young men and women are made more greedy for life, more interested in all that is happening in the world, eager to go on living, feeling to a greater extent a part of all that is happening, thinking of themselves as members of their neighborhood and their communities and more thoroughly happy in their relationships in the home, the church, in their fraternal organizations, in their community centers."

The theory that the play instinct, innate in every child, and the desire and volition to play make it unnecessary for a child to be taught how to play is an exploded one. Mothers have always supervised the play of their little ones, fashioned their toys, taught them their games. A child is not a complete unit in the social system but a member, and for a time a very dependent member, of a family; and nature has left his parents and his companions and other teachers almost as important a function in his moral, mental, and physical development as that fulfilled by

others in supplying him with shelter and with food. Hence an adequately trained leadership is necessary.

Motivation and Rewards.—In regard to the use of motivation and rewards in recreational centers or on the playground or field, the Association does not advocate any particular procedure. Association leaders believe, however, that people should engage in play and recreational activities for the joy of doing so and that any use of awards should be in harmony with this principle. Recreation officials were found on the whole to oppose cash prizes and to desire to substitute for merchandise prizes, wherever possible, trophies, ribbons, badges, and similar awards.

A bulletin on *Loyalty Awards for Employed Girls* suggests the rewarding of continuous attendance and effort as a means of motivating these girls instead of the rewarding of championship teams as has been the custom. This is suggested as a way of encouraging the weaker girl as well as the stronger, whereas the award for successful accomplishment is an encouragement to those who, being physically fit, can easily win it and therefore do not need motivation as much as do the weaker girls.

Other systems of awards are used by other playgrounds and are bulletined by the Association merely as an aid to those playgrounds which wish to know the experiences of others.

Evidences of Success.—"Recreation workers should be cautious in making too sweeping statements as to the effect of play opportunities in the development of character. Character is the result of so many forces—individual, social, racial, religious, educational, economic, etc.—that it is easy to make overstatements as to the importance of any one factor. However, the Association is constantly receiving statements from discriminating individuals to the effect that in their opinion the playground has had a beneficial influence and effect upon the boys and girls in their communities."

31. SPORTSMANSHIP BROTHERHOOD

Sportsmanship Brotherhood, Inc., aims to promote good sportsmanship throughout the world in the hope that all mankind may thus learn to play the game of life fairly and generously, in every phase and form of endeavor, personal, national, and international. Headquarters address, Hotel McAlpin, New York, New York.

History and Growth.—The realization of the need for such a brotherhood came to John P. Bowditch, Devereux Milburn, Matthew Woll, Owen D. Young, Preston Davie, and others in 1925. About ten cities were actively interested in that year. The first official business meeting of the Sportsmanship Brotherhood took place September 24, 1925. The group of men assembled on that occasion had been interested in the need for such an organization, largely through the personal efforts of Percy Redfern Creed, a retired English army officer and journalist. A constitution was adopted and a president, board of directors, and other officers elected. Committees on by-laws, finance, etc., were also appointed, and Captain Creed elected as secretary.

Some experimental work had been done in the state of Massachusetts previous to the forming of the national organization and several of the charter members and directors were from the Massachusetts group. The first State Athletic Association to cooperate definitely with the Brotherhood was the New York State Public High School Athletic Association, which formed a plan for the establishing of local chapters in the high schools. This plan resulted in the enrollment of some seventy such chapters during the first year and was soon adopted by several other states, among the first being New Jersey, Delaware, Missouri, and Alabama. From the beginning the move-

ment has had the cooperation of the heads of various national sport bodies, particularly the National Recreation Association, the United States Football Association, the National Collegiate Athletic Association, the Amateur Athletic Union, and the American Legion. Experimental chapters were started in athletic clubs, summer camps, summer playgrounds, industrial athletic associations. A special effort was made to reach the high schools and secondary schools through their existing organizations. There has been no great effort to increase the number of chapters directly responsible to the national office. The growth in chapter membership therefore has been small but continuous. There are now some eleven state athletic associations.

Organization and Administration.—The Sportsmanship Brotherhood is under the general administration of a Board of Directors of forty-five members. The Board is divided into five groups of nine directors in each group, elected in rotation, the term of office of each group being five years. The officers of the Brotherhood, a president, four vice-presidents, and a treasurer, are elected annually by the Board, and an executive secretary and other assistants are appointed by the Board or the Executive Committee.

A National Council without limit as to its membership is elected annually by the Board of Directors. The members of this Council represent the Brotherhood locally and vote at the Annual Meeting of the Brotherhood.

The Executive Committee consists of four members of the Board of Directors, as elected by the Board annually, the president or a vice-president, the treasurer, and the chairman of the Finance Committee. These elect their own chairman and exercise all powers subject to the control of the Board of Directors. They are assisted by a Finance Committee, an Advisory Committee, and a Membership Committee. Although these may be elected by the Directors, they may consist of members at large or of individuals selected because of their abilities.

Local committees may be formed in various localities, as the need may arise. Membership may be held by an individual, a school, club, a playground or some such unit, by an association or an international, national, or state organization which is willing to develop sportsmanship in its local units, or by affiliation. Individual founder members are those who have paid \$1,000 toward the founding of the Brotherhood. Individuals who pay \$50 annually for the cause are sustaining members. Active members are those who are living out the ideals and practices of the organization and paying dues of \$10 a year. Honorary and associate members are elected by the Board on recommendation of the Membership Committee. Unit members usually pay \$10 dues for the unit as a whole and send a voting delegate to the meetings. Some, however, enroll as associate chapter members, pay only an enrollment fee of \$2, and have no voting delegate. Organization members may pay \$10 or more annually and may have one delegate vote for each \$10 paid. Affiliated members pay no dues and have no vote.

The members meet annually the first Tuesday in February for the election of directors and for general business. Thus through franchise and committee activities the members all share in the administration.

Usually the Brotherhood contacts and assists the schools through the State Athletic Association of the Department of Education. However, school principals or coaches individually may introduce the Sportsmanship procedure in their schools.

Program and Procedure.—Bulletins, pamphlets, and a monthly magazine are published by headquarters. Speakers and secretaries go about to assist schools and chapters in their problems and to attend the conferences of organizations interested in sportsmanship. For instance, the executive secretary attended the World Federation of Education Associations and as chairman of the committee of the Federation studying the international relations of

youth, he was interested particularly in the place that sports and games may play in regard to amity between nations. He also attends other educational meetings. His interest is always that of good sportsmanship as a means to international and national good will and good character.

The organization is also interested in extending courtesies and encouragement to teams which come here or go abroad for athletic contests. Many representatives may be called to meet a visiting team at dinner, or in conference. Other athletic organizations may be invited to join with the Sportsmanship Brotherhood in these meetings, conferences, or banquets.

The Brotherhood has realized the many unpleasant implications commonly heard in relation to the athletic contests and games in our country. By spreading the truth through its many channels and by the publication of manuals of clearly determined rules for games, of codes, etc., through attendance at conferences concerning sports and games, and by the example of its own members wherever they are found, it hopes to ensure true sportsmanship. "Individual or chapter members may be suspended or expelled on charges of conduct inconsistent with the ideals of the Sportsmanship Brotherhood, after adequate and proper investigation has been made."

But further, the Brotherhood sees sportsmanship as a social or character quality, and the world of sports and games as a training field for the development of those habits and skills commensurate with the spirit which it would have carry over into all situations.

Topics for discussion at Sportsmanship Brotherhood chapter meetings are suggested by the publications of headquarters. The topics themselves represent some of the questions about which sportsmen and young athletes are wondering. "Should a team refuse to finish a game or to play out a schedule when an official is obviously unfair, when opponents resort to foul play, when there is a chance for physical injury if the game goes on? Is it good sports-

manship for high-school athletes to accept financial inducements from any source to attend a particular college when the assistance offered is plainly because of athletic ability? Should a player do what he believes is contrary to the code of sportsmanship if his coach or captain should order him to do so? If not, what should he do?" An opportunity to discuss these questions under proper guidance may often aid the student in his appreciation of right and wrong and assist him at some time in a decision. The example of other members, the words of the director, the coach, or the captain may be effective in encouraging the youth in the maintenance of these right decisions.

Some idea of the variety of activities included in the program of the Brotherhood may be gained from the following "summary of accomplishments" for 1927:

SUMMARY OF ACCOMPLISHMENTS AND STATEMENT OF PROGRESS OF THE SPORTSMANSHIP BROTHERHOOD

1. Secured endorsement and support of the National Federation of State High School Athletic Associations through which thirty-two state athletic associations were reached and helped.

2. Established definite activities in the high schools of nine states through active state organizations.

3. Enrolled forty experimental local chapters which included chapters in elementary schools, industrial athletic associations, boys' clubs, Y.M.C.A.'s, Scout troops, caddy clubs, and summer camps.

4. Formed sixteen college chapters.

5. Cooperated with Rotary, Kiwanis, and other service clubs. Started consideration of the application of Sportsmanship principles to business.

6. Encouraged the emphasis of the importance of Sportsman-like conduct by spectators.

7. Addressed teachers' meetings in eight different states and teachers in training in seven institutions.

8. Maintained speakers' bureau and furnished speakers on sportsmanship topics to schools, athletic associations, boys' clubs, Y.M.C.A.'s, camps, and luncheon clubs. Among those so assisting were many well-known athletes as Swede Oberlander,

Lou Gehrig, Jackson Sholz, Elmer Oliphant, Eddie Dooley, Colonel Breckinridge, and Jack Wilce.

9. Began experiment with junior high schools, about twenty chapters formed.

10. Assisted eleven state high-school athletic associations. Noteworthy improvement in Alabama, Delaware, New Jersey, and New York chapters. Assisted New York schools to organize student delegates council to represent eighty-eight high-school chapters.

11. Assisted United States Football Association with meetings and programs and secured its help in forwarding international objectives of the Brotherhood. United States Football Association has taken out organization membership and is encouraging the teaching of sportsmanship in all districts and leagues.

12. Influenced the World Federation of Education Associations at its Biennial Conference attended by seven thousand delegates representing thirty-three nations to pass resolutions that the teaching of team games and contests, with proper emphasis on sportsmanship, should be made a part of the world education program.

13. Assisted in stimulating interest of industrial workers in organizing sports, games, and contests on the Sportsmanship platform.

14. Completed successful experiment in international Sportsmanship, cooperating with the Worcester County, Massachusetts, Sportsmanship Brotherhood in entertaining the team of soccer players composed of amateur workingmen from Worcestershire, England, brought over for a series of games with industrial teams in this country.

15. Served group leaders and teachers with preparation and distribution of technical and practical material, plans, and suggestions for development of Sportsmanship programs, and cooperated with sixteen national organizations conducting activities for boys and girls.

It is plain to be seen that this program does not limit itself to any special age group or any particular class or economic level. Elementary school children or industrial workers, Rotary members, members of the college teams are all of interest to the Sportsmanship Brotherhood. The

organization procedure applicable to a high-school group may with modification be used in any of these groups.

Suggestions on how to start a chapter of the Sportsmanship Brotherhood in a school are given to the Brotherhood as follows:

The principal, director, or someone who knows how to talk to high-school students should first present Sportsmanship to the student body at the Assembly. Stories taken from the handbook on Sportsmanship and inspiring poems like the ones by Edgar Guest, Berton Braley, and Sir Henry Newbolt may be used to good effect. The Code of Sportsmanship should be carefully read and its application in athletics and other school activities should be explained.

Next, the students should be asked if they agree with the Code of Sportsmanship and the motto "Play Fair" and if they wish their school to unite with other schools, colleges, and clubs in an organization whose aim is to foster and spread the spirit of Sportsmanship throughout the world. If the student vote is favorable they might then be asked if they are willing to take the following pledge as individuals: "I will do my best, in all the activities of life, to play fair, and keep the Code of Sportsmanship." This pledge may be taken by the entire group standing with the right hand raised, repeating in unison after the principal.

A local school may secure its charter from the proper officer in a state where the athletic association, or some other group, is an organization member of the National Brotherhood. If there is no state organization member having jurisdiction, the school may apply for charter direct to the Central Office of the Sportsmanship Brotherhood at Hotel McAlpin, New York City.

The next move in organization should be the election of officers and appointment of committees. In many schools the officers of the student council already existing, or of the school athletic associations, are designated to serve as officers of the local chapter of the Sportsmanship Brotherhood and no new machinery is necessary. Special committees may be assigned (1) to report on sportsmanship exhibited in the different interscholastic games; (2) to consider ways of encouraging and recognizing good sportsmanship; (3) to arrange assembly programs, dramatic presentation, discussion of topics, debates, etc.; (4) to help look after

visiting teams and spectators to see that they are treated as guests.

There are many other tasks to which the school chapter can apply itself, particularly the educating of the general public to its obligations in sportsmanship. The use of suggestions in programs, posters, and local papers has been found helpful. The school paper can be very useful, and supplies of inspirational poems and stories are available. The headquarters office of the Brotherhood will assist chapters by serving as a medium for the exchange of ideas and programs, the securing of speakers, the arranging for state, district, and national conferences, and the maintenance of a clearing house for all matters having to do with the technique of the development of the spirit of sportsmanship.

Philosophy and Method.—The Code of Sportsmanship

Keep the rules.

Keep faith with your comrade.

Keep your temper.

Keep yourself fit.

Keep a stout heart in defeat.

Keep your pride under in victory.

Keep a sound soul, a clean mind, and a healthy body.

Play the game.

may give us an idea of the philosophy of true sportsmanship. But Dr. Savage of the Carnegie Foundation for the Advancement of Teaching says further, "I feel that sportsmanship attached only to the football stadium, or the track, or the basketball court is walking on one leg. Sportsmanship goes into the arrangements between managers, the relation of coaches and officials, into the classroom, the examination, indeed into every aspect of life. We are dealing here with intangible, ethical problems; we are touching upon moral education."

The Sportsmanship Brotherhood would have real sportsmanship spirit a part of every activity of life. This is its

aim. Not alone is it interested in sports. It uses the sports and athletic contests as illustrative experiences through which to inculcate in the emotional and intelligent life of youth an appreciation and love of real sportsman-like conduct.

Further, the Sportsmanship Brotherhood in its conferences is clarifying many rules and regulations and bringing to the attention of athletic associations needs for new rules or the revamping of old ones. It is spreading from one organization to another the better procedures known to each. All this should assist in raising the general standard of sportsmanship, perhaps of general social attitudes, as the Brotherhood hopes.

Very often an athletic association of a school or college is accepting certain practices and allowing certain conduct in its contests because "it's usually done," but would gladly denounce them if other schools, colleges, or associations would do so also. Because the reputation of a university, its popularity, and its financial support rest, often, on the number of its winning teams, to produce a winning team becomes of exaggerated importance and the means to this end may seem of lesser importance. Through its activities, which aim at better bodies, sounder minds, good character, and the "worthy use of leisure," the Brotherhood will assist the youth as well as their leaders to find a more balanced viewpoint.

Motivation and Rewards.—It is the attitude of good sportsmanship that it is not the wreath, the prize, or the plaudits that motivate the real sportsman, but giving the best one has. However, the Brotherhood realizes that tangible evidences of successful winning are desired and of use in encouraging good sportsmanship. It makes provision for the awarding of bronze emblems to students selected by their fellows for good sportsmanship.

Evidences of Success.—The keen interest in sports and athletics and in cleaner, better sportsmanship instigated by the Brotherhood doubtless has raised athletic contests

to a level of more evident values, and hence attracted to these activities the attention of leading men and women. Their influence and interest is a further incentive and means to more universal and better understanding.

The accomplishments of a year, as quoted in the discussion of the national program of the Brotherhood, may be an evidence of the success of its work.

Since the real aim of the Brotherhood is character in life through better character in sportsmanship, the purpose of this association like that of many others is highly intangible and its success is most difficult to determine. The testimonies of several college officials and of a high-school student are quoted as favoring the work of the Brotherhood, and Dr. Howard J. Savage, in a report concerning the Brotherhood, gives the following conclusion:

"The activities of the Brotherhood are fruitful in perhaps 50 per cent of the schools in which chapters have been started. The explanation of this success appears to lie in the fact that the personal characteristics and qualities of the principals, teachers, and supervisors concerned with the chapters vary. In brief, the matter comes down to a question of personnel and persistency of interest arising from it."

32. GIRLS' SERVICE LEAGUE OF AMERICA

The Girls' Service League maintains an "open door" and an open-minded welcome to all girls who are facing problems of any kind and makes available expert advice and service to help them. Headquarters address, 138 East 19th Street, New York, New York.

History and Growth.—The League was started in 1908 by Mrs. Maude Miner Hadden and Miss Stella A. Miner with the establishment of Waverly House, which was an oasis in the desert of public indifference to the care of delinquent girls. Later in the same year Hillcrest Farm, now Hillcrest School, was started. Here were the beginnings of a pioneer protective work for girls which has influenced the development of later protective work in New York City and the inauguration of similar work in other cities throughout the country. The League is constantly called upon to help in an advisory and consulting capacity to organize similar work in other communities. In the twenty-three years of its history the purpose of the League, which was started principally to provide help and shelter for young girls who were imprisoned with hardened criminals during their period of detention, has changed to protective and preventive work for any young girl who needs it.

Organization and Administration.—A board of fifteen directors manages the affairs of the League. These directors are elected in groups of five at the League's annual meeting and serve for a period of three years. The Executive Committee consists of the president of the League and four additional members, who are appointed annually by the president.

The League is supported by volunteer contributions. Membership in the League is arranged as follows: Benefactors contribute \$5,000 in a single year; founders, \$1,000; donors, \$500. Annual memberships include patrons at \$100; sustaining members, \$25; contributing members, \$10; associate members, \$5; and active members, \$1 or more.

Program and Procedure.—The Girls' Service League may be said to function through three main channels of expression: an undenominational attractive club center at the headquarters address, a nonsectarian home school in the Berkshires, and a service which goes "out" into the highways and byways and makes available expert diagnosis and help for girls, no matter where.

"They tell me that the Girls' Service League *never* turns a girl down. Is it true?" says a girl as she stands on the threshold of the "House of the Open Door" at 138 East 19th Street. She has learned from other girls the attitude of the League. They come from any corner of the country; yes, from every country in the world, unhappy, restless, convinced that their problems are insurmountable. And the "House of the Open Door" greets them cordially, gives each a room of her very own and meals with other girls in a cheerful dining room, and then plenty of time to talk it all over with someone who has solved many other problems and can solve this one too.

Whenever possible the parents are assisted to a better understanding of the girl. Sometimes a remedial health plan or psychiatric aid is needed. Occasionally a definite psychosis needs expert handling.

The League is a laboratory to test out the best and wisest methods of overcoming personality difficulties and other twists that keep a girl from being the healthy, happy person she should be. The "House of the Open Door" is a club or a temporary home for any girl in need. Understanding, common sense mixed with friendliness, a definite program of right procedure, the more material comforts of good food and wholesome, healthful surroundings, group singing,

dancing, good times, and classes in arts and crafts are all factors making for a quickening sense of peace and well-being.

Because many girls needed a home and supervision for a longer time than they could remain in the clubhouse, a boarding home was opened in 1930 at 149 and 151 East 18th Street. Aided by scholarships, several girls in this house are attending high school or special training classes; others, working in store, office, or factory, pay \$7 a week for room and board, or if temporarily unemployed, are tided over by an emergency fund.

The Hillcrest School, located at Salisbury, Connecticut, in the Berkshires, is a home training school for those who need recreation, a new morale, a better physique, or some special trade training. The students are girls from fifteen to eighteen years of age, who, because of personality difficulties or unsatisfactory home conditions, need understanding and individual attention. The aim of the school is for complete adjustment of the individual, a stronger body, a new mental attitude, the power gained through better education, and the ability to face successfully life's difficulties. Board and tuition at \$300 a year is charged, but occasionally scholarships may be available to cover this.

During the summer months Hillcrest School becomes Hillcrest Camp to girls who need healthful weeks in the country. To live at Hillcrest Camp is more than a vacation; it is a chance to learn cooperation and self-control, to build up physically, and to gain a new outlook on life. Girls who are weary from overwork, who are suffering from malnutrition go to Hillcrest, sometimes for two weeks or four weeks, sometimes for the whole summer.

The League also maintains a homemaking training center at the clubhouse in New York and at Roslyn, Long Island, where girls live who are preparing for domestic vocations. This home, known as Greta-Theo Holiday House, was given to the League in 1930. Its accessibility to New York City has made it particularly valuable. Both of these home-training centers are being guided by leaders in the

field of home economics from Teachers College, Columbia University, from Pratt Institute, Good Housekeeping Institute, Scientific Housekeeping, Inc., and the Manhattan Industrial High School.

As early as 1912 the Girls' Service League provided mental examinations for all girls who came under its care. In 1921 the League began mental hygiene work in New York City high schools. The League's assistance was requested with a group of problem girls and the work is still being continued. After five years a report, published by the National Committee for Mental Hygiene, was issued by the League. This report says, "The psychiatric approach to these school problems has been enthusiastically received by teachers and school officials and the demands for psychiatric examination and treatment have been more than one private organization could fulfill."

The Girl Guidance Bureau, which consists of a psychiatrist, psychologist, and social workers, studies the individual girl. This involves analysis of her social background, her physical make-up, her mental make-up as determined by psychological tests which discover her intelligence level, special abilities and disabilities, and a psychiatric examination which determines the presence or absence of mental abnormalities and reveals her personality traits and her potentialities. With these approaches this Bureau is able to plan the best course of treatment for her. This treatment may include a period of supervision at the League's clubhouse, a course of training at Hillcrest School or elsewhere, a change of attitudes on the part of the girl and her family, a new vocation, a different job, and utilization to the fullest extent of the facilities of the community.

The free Employment Exchange maintained by the League in its clubhouse represents one of its most useful services to girls. Applicants have the advantage of scientific tests of their abilities and aptitudes before placement is made. Scholarships are available to a limited number of girls which enable them to return to school, or

part-time work may be arranged to finance their education. Opportunity homes, where girls assist with light household tasks in return for room, board, and a small allowance, have been found to be the most useful type of employment for the girl who must earn her way through high school or college.

A "Vestibule School" conducted in connection with the Employment Exchange, gives girls practice in typewriting, stenography, filing, and office routine while they are waiting for positions. In this way the girl's skill is improved and she is not allowed to deteriorate while waiting for a chance to work. Classes in sewing, cooking, and household arts are a part of this school for girls who wish to go into domestic work or who desire to know more about dress-making and household pursuits.

Evening consultation hours are continually available to all girls, so the girls find in this club a center of inspiration and guidance and gratefully draw other girls to its "open door."

"The League cooperates with all social agencies in solving the difficulties of girls in trouble, in protecting girls from danger, and in lessening the evils that surround girlhood."

Philosophy and Method.—The League does not claim to be a character education procedure. It offers to serve those in need, but the spirit with which its service is illuminated has long been known as a spirit which blesses all those who come in touch with it. Daily, as character and personality problems come under its influence, more wholesome reactions are developed and better social adjustments are evident. The League realizes that the usual problems relating to the adjustment of one generation to another are augmented today by the necessity of the adjustment of both old and new to a changed industrial and social order. The home has not the responsibilities it once had, nor does it wish to have, for the life of today necessitates a much more careful supervision of the health, welfare, personality, and education of all than has ever been needed before. Therefore the community and the state assume a larger and

larger prerogative as to each individual life. All this is necessary to the state, but in turn necessitates new adjustments in the home and in each individual's personality.

Each case is individually studied, each program carefully planned, if possible with the aid of home, school, or employer, and with perfect *rapprochement* between worker and girl. There is no sense of condemnation, no subterfuge, no false standards set up, no emotional upset—rather the girl and her parents are led to see the problem, its causes, its remedy, and to have courage to pursue the plan to its happy conclusion.

Motivation and Rewards.—The desire for happiness is a primary desire in all human consciousness and the satisfaction which comes to one who finds and has confidence in a plan to this end is one of the greatest motivating forces. The Girls' Service League needs to offer no more than its "open door," its kindly spirit, and such a plan to each girl to hold her interest. Without doubt pride in accomplishment, commendations of friends, parents, and coworkers all lend impetus to the girls' earnest endeavors. Pride in their club and appreciation of it are voiced and evidenced by the girls as they constantly bring other girls under its kindly influence.

Evidences of Success.—The accomplishments of the year 1932 as here described may be evidence of the success of the work of the League.

16,774 girls were aided in all departments of the League.

14,514 girls applied for work in the League's Employment Exchange.

10,186 applicants were registered.

1,298 positions were secured.

75,952 meals were served in the clubhouses.

1,465 individual psychological and psychiatric examinations were given.

1,649 group psychological and vocational tests were given.

51,551 conferences were held regarding girls' problems.

98 girls were assisted by scholarships to secure further education.

33. THE FRIENDS OF BOYS

The Friends of Boys, Inc., is an organization devoted to the interests of boys on the street. Its aim is to deal with these boys as individuals and in groups in such a way as to enable them to solve for themselves their problems of adjustment to local conditions of work and play. The headquarters address is 139 Orange Street, New Haven, Connecticut.

History and Growth.—Since 1906 the Friends of Boys has been pioneering in a field which has received only scattered attention. The Hoover Commission on Social Trends recognized the problems and recommended supervision of street-trade boys. The present national administration has given some attention to the problems, and street trades have been affected to some extent by the child labor provisions of the N.R.A. and by the new newspaper code. The fact remains that in many cities hundreds of boys are engaged in street trades under conditions which inevitably develop habits and attitudes destructive of good citizenship, and yet almost no constructive provision for transforming those experiences into socially valuable results has been made.

In the spring of 1906, John C. Collins stood by the New Haven police station and watched two hundred shineboys and newsboys receive a police record for some trivial violation of a city ordinance. Mr. Collins, who had already been working with boys over a period of thirty-two years, felt, out of his experience, that what he saw constituted an unwise procedure. This conviction was strengthened by further inquiry and the incident proved to be the motive force for the organization which still functions to safeguard the street-trade boy from being brought under police and court dealings, except as a last resort.

During the earlier years of its organization the Friends of Boys was almost entirely a New Haven project. In 1911 it was incorporated under the laws of Connecticut.

In 1923 and 1924 an experiment was tried out in New York City which seems to have met with some success, but Mr. Collins was personally unable to carry the work in both cities and finally abandoned the New York project. Other efforts were made to extend the work to neighboring cities and some results of a positive nature were secured. The work was started in Hartford in 1930.

The unconventional methods employed by the organization have been the occasion of much misunderstanding and it has survived and prospered largely because of the generous support of the treasurer, Mr. Charles G. Morris, who from its early days has had profound convictions as to the validity of its procedure.

Organization and Administration.—The work of the organization is carried on by trained men. Volunteer leaders have not been used to date as it has been found that little contribution has been made to this work by a transitory interest.

The work with individuals and groups calls for both technical knowledge in psychology and allied sciences and a kindred experience with that of the individual over a long period of time. Hence the work of the Friends of Boys is confined to the number of boys which can be dealt with effectively by the paid staff.

In New Haven the work has lately been under the Community Chest and is now affiliated with the New Haven Boys' Club. In Hartford the work is supported by friends of the movement. The two staffs form a joint council and assume major responsibility for the program. The Board of Directors of Friends of Boys, Inc., of which the president is Mr. J. Frederic Talcott of New York City, assumes responsibility for the promotion of the work, chiefly through the employment of a field secretary.

Program and Procedure.—The work of the Friends of Boys begins on the streets. It is useless to think of working with street-trade boys so as to better them and their trade without knowing them in their trade setting. It is therefore necessary for the worker to tour the streets. The word tour is used in place of the word patrol because of the inherent meanings of the words. A tourist meets people and sees things. A patrolman keeps order. It might, however, be better to use the word explore because a Friends of Boys worker should go much farther and deeper than a tourist.

Out of this street work and the observation and analysis of problems has grown a group organization which gives the boys an opportunity to act and think for themselves. For the shineboys this organization takes the form of the Bootblack Association. This provides the shineboys with a means of self-government. Both New Haven and Hartford have such an organization which serves the whole group of boys who are at work shining shoes on the street. It provides for meetings of the boys in both clubs and mass meetings where they express themselves in relation to the problems which grow out of their experience on the streets. It also provides for a council, elected by the boys each year, which hears the suggestions of the large group and discusses and chooses the expedient action. This might be best illustrated by describing a project which was conceived and carried through by such an organization.

In the early spring of 1932, a problem arose in a club meeting which seemed to be common to all members of the Association, namely, the difficulty in feeling safe on any street while soliciting trade. Members of clubs reported misunderstandings with police officers on the principal business streets. There seemed to be no unified rule in the minds of the city patrolmen as to where boys might solicit their trade. For instance, on one "beat," the officers on one shift would chase boys from certain corners while the officers which followed on the next shift would not molest them.

With reports of this kind coming into the club meeting and by checking through observation on street tours, the boys in the Bootblack Council began to recognize the universality of the problem and the need for a solution. . . . Members of the Council decided to try to place their problem before the Juvenile Commission of the city in an effort to secure unified regulations for their trade. An appointment was made, and for an hour members of the Juvenile Commission listened while four boys, who had been appointed by the Council, presented the problems which were facing the Association. . . . The members of the Juvenile Commission asked for a written report of these problems. . . . Before this was submitted the Council prepared a questionnaire to sound out the direct opinion of the entire Association. This questionnaire was published in the *Bootblack News* asking members how old boys should be before being licensed, how many boys should be allowed on one corner, and whether or not they would like to have stations designated by small marks upon the sidewalk from which they could solicit trade. These same questions were asked individuals and groups of shineboys who were at work on the streets. They were also discussed in club meetings and brought before the Association in a business meeting.

About the time the boys had finished this survey, word was received that the managers of the shine parlors were presenting a petition to the Ordinance Committee to do away with all bootblacks in the downtown section of the city. Members of the Bootblack Council took their findings to a meeting of the Ordinance Committee where they met thirty members of the shine parlors. The petition from the shine parlor men was read and the chairman of the meeting asked if there was any opposition. A member of the Juvenile Commission responded and introduced the representatives of the Boys' Association. The boys then told about their survey and presented their suggested solution to the problems involved. They presented a map, and suggested legislation that would permit the boys to solicit trade from designated spots or stations along the sidewalk. This met with considerable opposition from the shine parlor men and the entire evening was spent in threshing over the problem pro and con.

The boys and the men were instructed by the Ordinance Committee to get together and to construct some plan which would be

satisfactory to them both. . . . An intensive study and discussion followed until a compromise was effected. This compromise formed the basis for an ordinance which was presented to the Board of Aldermen and approved by them.

The foregoing is indicative of the way Friends of Boys organizations build their programs as they go along. If they find that there is a desire for an Association glee club they seek to satisfy that desire. The Hartford Bootblack Association had a glee club last year which participated in three radio broadcasts. Other Association activities have included the publication of a monthly newspaper, an Association Cooperative Supply Store, woodwork and radio groups, informal athletics, harmonica band, and social affairs.

During the summer months the organization in each city conducts an overnight and short-period camp which serves a large proportion of the street traders. In both of the cities the Friends of Boys leaders work in close cooperation with the Police Department, the city schools, and with other juvenile agencies, so as to bring the facilities of these to bear on the street-trade problem and to bring them to a fuller service of street-trade boys. In both cities the Friends of Boys has virtual control of the licensing of boys who are to work on the streets.

Since newspaper selling is closely allied to shining shoes, one who is attempting to deal with shineboys cannot avoid giving attention to newsboys. In both New Haven and Hartford the Friends of Boys have begun work with newsboys and have strong organizations in both cities. Though these organizations are smaller than the shineboy associations, they have developed a comprehensive program centered in business, recreational, and social interests. Small groups meet weekly for business discussions. Representative athletic teams have been formed. Social affairs have been held.

At present experiments are being conducted in both cities, leading to closer cooperation with the schools. Clubs

are held in various schools on school time as a part of the regular school program. At these meetings the trade problems of the boys are cared for, just as in a science club the boys work out their science projects.

Philosophy and Method.—Friends of Boys seeks to approach the boys in their natural settings and it is out of the needs and interests that are discovered here that the procedure grows. The approach made to the street problems is twofold. On one hand are the interests of the community or society. On the other hand are the interests of the individual boy. These two are, of course, interactionary.

There are numerous philosophies of social and educational work afloat in the world and they vary from the more extreme forms of the transmissive theories on one side to the more ethereal creative theories on the other. The Friends of Boys has sought to find a realistic position which would meet the actually discovered needs of boys by removing obstacles to their own initiative and self-management. A creative procedure which has its basis in real life situations tends to forestall any tendency toward the ethereal. It is a procedure which has served the Friends of Boys well during the time it has been in use as basic to the entire work.

The workers have been men trained in this type of educational philosophy and procedure. It has been their plan to be with their boys when and where they are at work or at play, to be alert to their interests and reactions, and to give them an opportunity to develop their interests and solve their problems through their own efforts.

It is not a case, therefore, of trying to develop a program to fit this or that group. Strictly speaking, there is no "program" whatever. The professional task of the Friends of Boys worker is to explore with his group the everyday activities of life in such a way as to lead to their greater success and satisfaction for both the boys and the community.

The illustration given of the boys' cooperative approach to the city fathers illustrates this technique. The leaders assisted and encouraged them in thus tackling the political and economic factors involved in carrying on a competitive trade. Ample discussion by all parties made any conflict of rights perfectly clear, and the solutions reached were the more significant in that they were made effective by city ordinance. Thus character is *grown*, as an integral part of a basic and definite phase of a boy's life.

Friends of Boys holds no brief for street trades as such. It takes a situation as it finds it and endeavors to make a real virtue out of the necessity these boys are under to supplement the family income. By its brotherly interest in the affairs of these boys it enables them to manage their affairs with dignity and success.

Motivation and Rewards.—Obviously no motivation needs to be added to this program. It is self-motivating from the beginning. As problems are faced and consequences made apparent by experience and by study, attention is increasingly drawn to the social values of integrity and fair play in terms of the boys' operation of their trade, not as abstractions.

Evidences of Success.—The work of this organization is frankly experimental. It aims to bridge the gap between social work and education, both by employing sound educational procedure in dealing with individuals and groups and by cooperating with the schools in every way possible. Naturally, with this point of view, the procedure is flexible and changing. No fixed program is sought, but constant growth along with the changing capacity of the boys and their changing status in the community. The fact that the status of street trades, particularly that of bootblack, has changed radically for the better is clear evidence of what the organization has been able to accomplish.

The boys are loyal, even beyond the shoe-shining years, returning for fellowship and guidance to the organization

that has already opened the way to their rational and self-respecting advancement. A number of surveys of the work have been made, always with general approval of the methods being employed and the major results obtained. Finally, records of all meetings are kept as well as records on each boy and this chronological story is graphic with details of progress and achievement.

SECTION V
INTERRELIGIOUS GROUPS

34. BIG BROTHER AND BIG SISTER FEDERATION

The Big Brother and Big Sister Federation, Inc., offers to boys and girls a Big Brother or Big Sister in times of stress and strain. It is an international and pansectarian service which intercorrelates the activities of the Protestant, Catholic, and Jewish organizations working in this field. Headquarters, 425 Fourth Avenue, New York, New York.

The purpose of the Federation is the "promotion, nationally and internationally, of the welfare of children through: (1) the personal services of an individual adult lay worker for the individual child; (2) the encouragement and guidance of the development and growth of new Big Brother and Big Sister Organizations in the various communities throughout the United States, Canada, and elsewhere; and (3) the giving of expert information and study courses for field workers and laymen."

History and Growth.—Big Brother activities were first started in 1904 when some members of the Men's Club of the Central Presbyterian Church, New York City, were urged to become Big Brothers to the wards of the Children's Court. Big Sisters were first used by the Catholic Ladies of Charity of New York City. The Federation has grown (1934) to include 329 Big Brother and Big Sister organizations in 36 states, 6 Canadian provinces, and 5 foreign countries. A total of 57,604 children are receiving guidance through its efforts.

Organization and Administration.—Membership in the Federation is accorded to an organization after it has proved itself by one year of work and by measuring up to the required standards of the Federation. Member organizations have entire control over their own local programs. Each may have as many as three votes at the annual meeting

of the International Federation. Occasional bulletins and conferences keep the member organizations interested in new and better methods.

Program and Procedure.—The activities of the movement include

1. Befriending individual children in need of help. (The children's names are usually sent to the organization by individuals, churches, courts, schools, etc. and relayed by it to the Big Brother or Sister organization of the child's religious denomination and geographic location.)

2. Placing children in camp when advisable.

3. Placing children in appropriate club activities.

4. The maintenance of headquarters offices which any school, parent, or individual may call upon for assistance relative to any child.

5. Finding employment for boys or girls when necessary.

6. Finding lodging for boys and girls when necessary. (Several Big Sister organizations maintain homes for girls who need guidance as they take the first steps into social and business life.)

7. Obtaining medical, dental, or surgical help for children.

The organization is interested in children of all ages but stresses the service to those under sixteen. (Seven per cent are under ten, 61 per cent between ten and sixteen and 32 per cent are over sixteen.) The younger children are usually children of the lower and middle classes.

The Federation offers these services to all its lay workers and their little charges, and a flexible program is determined by the Federation for either the organization or the volunteer workers. Each works out the program that best meets the need under the direction of the Chairman or Executive.

Lay workers are usually recruited by member organizations through contacts with churches, clubs, successful parents, etc. Such selected laymen must themselves be recommended and meet certain requirements. Each Big Brother or Big Sister is required to carry out the specified program for the child and report at least monthly progress of the child assigned and the methods and plans for the

child. Some organizations make available training courses for their members. These include a study of fundamentals of child psychology, child health, home and parent adjustment problems, social temperaments, traditions, and so on.

Philosophy and Method.—Believing that through imitation of good examples and through the sympathetic understanding of an older person boys and girls may be helped to meet life successfully, the Federation encourages methods which are individual, personal, and intensive, such as a child's own big brother or sister would use. Usually no group activities except camps are provided for the children. The Big Brother befriends the child, visits him in his home, makes what adjustments he can there, perhaps entertains him in his own home, learns to know his pals, and does whatever he may by example and friendly interest to help the younger brother unfold into manly reactions and attitudes toward the problem he faces.

Motivation and Rewards.—Youth's natural interest in approbation, summer camp privileges, visits to industrial plants, invitations to meals with his Big Brother, and the like, usually act as motivations to good conduct. Rewards may be offered occasionally as the individual Big Brother may choose. Membership in clubs, Scouts, Y.M.C.A.'s, etc., are arranged for the boys when they are ready for them. Special motivations are introduced to meet problems as they arise. The experiences and techniques used by other Big Brothers in regard to such problems are available to all through the Federation offices.

Evidences of Success.—The General Secretary gives as evidence of the success of the movement the statement of its growth, already presented. The Federation submits many letters of appreciation from judges, community chests, and sociologists all over the continent as evidence of the success of the movement. The fact that the ninety professionally staffed organizations and departments report an average of 96 per cent success in keeping these children from further delinquency and actual arraignment in court over a period of six years should be noted in this regard.

35. KNIGHTS OF KING ARTHUR AND QUEENS OF AVALON

The Knights of King Arthur is an international and undenominational organization of boys aged twelve to eighteen which uses the Sunday school as a unit through which to promote activities patterned according to the high aims of the days of King Arthur. The Queens of Avalon embodies an equivalent program for girls. Headquarters address, Lock Box 776, Boston, Massachusetts.

History and Growth.—On February 10, 1893, a Congregational minister in Riverside, Rhode Island, gathered together fourteen boys to organize the first Knights of King Arthur as a fraternal organization. For many years the work of the order was carried on as a self-supporting, nonprofit-making organization under the financial responsibility and the executive management of the founder, William Byron Forbush. For nine years it was directed by Reverend Frank Lincoln Masseck and his wife. But since 1923 it has been directed by a board of seven chancellors. "Upward of 4,500 separate castles, courts, commanderies have been established, including, it is believed, 150,000 young people." A parallel organization called the Queens of Avalon has been developed for girls.

Organization and Administration.—The entire conduct of the organization is vested in the seven International Chancellors, each of whom is the head of a castle and is chosen for office of chancellor by vote of said body. Each local castle likewise is under the guidance of a leader called Merlin, in honor of King Arthur's venerable counselor, but the castle is governed by a king, a member elected by the castle to reign from a month to a year. A seneschal to

assist Merlin and act as treasurer may also be chosen. Various other officers are formed in the chapter as need may demand. Often a committee of chamberlains arranges the initiations and an executive committee arranges the meeting programs. There is a herald of the flag, a herald of the cross, etc.

It is the custom for each castle to elect at least three ladies as patronesses. Usually these are matrons, often mothers of some of the boys. In some castles a similar committee of men is chosen. These men and women may occupy an important place in the life and worth of the order.

The national organization exists as an advisory body but leaves to each local chapter its own government and program. The textbook of the order, *The New Round Table*, by William Byron Forbush, is complete in details of ritual and suggestions for organization, constitution, and program. These are based on many years of experience.

The national organization of Knights is sustained also by its affiliated orders, the Yeomen of King Arthur, boys of nine to twelve who hope to become Knights, and the Knight Companions of King Arthur, a fraternity of young men who help and counsel the young Knights. These latter often are called the "Commandery."

The initial cost for a castle outfit is the only necessary expense for the first year. This complete outfit, including handbook of ritual, degree work, activities, etc., for all leaders and members, amounts to \$5.00. If the members care for badges they may purchase them for themselves. "If more money is desired for castle use it is the general experience that a tribute of a nickel a session makes the club self-supporting. The castle usually contributes to the church."

The companion society, the Queens of Avalon, uses the ideals of chivalric days with special emphasis on maidenliness and housewifely arts and graces. The religious ideal is central.

Program and Procedure.—Because it is the aim of the national order to leave to each parish the control of its local order a definite program is suggested to, but not required of, the Knights. The national order believes that the local group should be an adjunct of the Sunday school and amenable to its local guidance. It suggests the use of the Sunday-school class or of a group of classes as a unit for each castle. The Knights of King Arthur and its subsidiaries may be described, therefore, as an international and undenominational procedure usually functioning through units in churches or like institutions, and parochial in its government. Its program provides for segregated and graded activities for boys and girls of adolescent and pre- and post-adolescent ages and for certain cooperative activities for these units.

The national program advocates the fraternal organization which has secret signs and passes known only to the members and their parents. It believes in adult guidance, both paternal and maternal, as provided by the Merlin or counselor, the Commandery, and the hostesses. But the national program is especially interested in religious ideals as the central emphasis. Through ritual, stories, literature, and dramatic impersonation it suggests a program which is largely religious in emphasis for an age when boys are interested in religion but often hampered in finding a right or attractive expression of their religious tendencies.

It offers dramatic expression to the boys through the use of the paraphernalia of chivalry and of the names, language, stories, and pageantry of those days, and it emphasizes the use of athletics, hikes, play, and tournaments as wholesome means of knightly expression. It encourages the appreciation of the spirit of service to others, to the church, and to fellow-men, "for perhaps the strongest feature of the order is that the boys actually live out virtue together through a comradery in practicing *noblesse oblige*."

The individual groups are organized as castles with a Merlin and a king. Each boy takes the name of some

ancient knight or of some hero, ancient or modern, and tries to represent his knightly traits. He starts as a Page and undergoes a humorous, harmless, and instructive initiation. Later he advances to Esquire, then to Knight. As a Page he is expected to learn obedience, as an Esquire to learn right habits, as a Knight to give service to others, and probably to become a church member. In each castle there is a "Siege Perilous" which may be occupied only by such as have performed some worthy deed, honored with title of Baronet. Other higher ranks are also available to those who win them. A special place with appropriate decoration as a castle should be maintained if possible, as an attractive place for the meetings. Often the boys may themselves make many of the decorative shields which may be used also as symbols of the order. Decoration of the castle hall will interest the boys and give them opportunities to learn the joys of service. The boys also will be interested in selecting an appropriate name for their castle. Later, individual uniforms and other paraphernalia may be of interest to them.

The selection of passwords, grips, signals, mysteries, and initiation rites is discussed with much interest by the boys. At the first meetings the Merlin is careful to plan active games as a part of each program as a means of curtailing too much discussion or emphasis on the romantic and symbolic side.

Certain definite attainments or tasks are required of candidates for each degree as follows:

THE INSTRUCTION REQUIREMENTS

While the instructions in the Order are always informal, it is believed that if the boy is to attain something more than the spirit of play and comradeship, excellent as these are, he needs to learn certain things that are good for his soul. The required memorizing familiarizes him with certain formularies that are the beautiful expression of ideals of great value. The written or oral work, the reading, and the personal interviews establish him further in the

foundations of the Order, and the interviews especially give the leader the opportunity for intimate acquaintance and influence of the greatest importance. It is true that these requirements may not seem as "practical" as some of those that are customary in the exercises for merit badges in the Scouts. A Knight, for example, is not better fitted to become a plumber. This is partly because a castle is rather a character-making fraternity than a vocational school. But, in the elasticity of our movement, the more "practical" endeavors are usually added to the point system, which is next to be explained, and they are chosen in accordance with the special ability of the leader or his assistants or the particular taste of the boy. A boy in a castle could be credited in our point system if he won a merit badge in the Scouts in plumbing.

STANDARD REQUIREMENTS FOR MEMBERSHIP IN THE KNIGHTS OF KING ARTHUR

Paynim to Become Page. (1) Age: Not less than twelve. (2) Credentials: (a) Written application for membership; (b) written permission of parents (it is strongly urged that Merlin personally interview parents); (c) written endorsement of two members; (d) (optional) physical examination by physician. (3) Period of Service: Must have been proposed for membership not less than two weeks before ballot is taken. (4) Memorizing: (a) The Purpose of the Order (We be joined, etc.); (b) Seneschal's examination of Page; (c) Covenant; (d) Legend (All above taken from the Conclave ritual). (5) Written or oral work. (6) Individual preparation: An interview with Merlin prior to Initiation. (7) Equipment (optional): Make a spear.

Page to Become Esquire. (1) Age: Not less than thirteen. (2) Credentials: Satisfactory evidence of fairly regular attendance at church and Sunday school for six months preceding initiation. (3) Period of Service: Must have been a Page not less than six months. (4) Memorizing: (a) The Hymn of the Order (Upon King Arthur's Throne); (b) Seneschal's examination of Esquire; (c) Edward Rowland Sill's "Opportunity." (5) Written or oral work: Paper on the history of his heroic name, or on Chivalry, or on the history of the Order. (Merlins are urged to insist upon a creditable treatment of the subject.) (6) Individual preparation: A private talk with Merlin, or with some adult selected by him,

on the virtues of an Esquire. (7) Equipment (optional): Make a shield with coat of arms.

Esquire to Become Knight. (1) Age: Not less than fifteen. (2) Credentials: Must be a full member of the Christian Church according to the usage of the communion with which he is connected; or give evidence of the high moral and spiritual character meriting this degree, in the judgment of the Minister, the Merlin, and the Knights of the Castle. (3) Period of Service: Must have been an Esquire not less than one year. (4) Memorizing: (a) The Prayer of the Order; (b) Seneschal's examination of Knight; (c) Tennyson's "Guinevere," lines which start "In that fair Order of my Table Round"; (d) Ephesians 6:10-20. (5) Written or oral work: (a) Examination on some book of King Arthur stories approved by his Merlin; (b) Examination on the Life of Christ as narrated in the Gospel of Mark. (6) Individual preparation: An examination on the Commandments, or the Beatitudes, by the Merlin, or some adult selected by him. (7) Equipment (optional): Possess a sword, belt, or spurs.

Further, many castles require further evidence of the candidate's worth. The "point system" which has been adopted for the procedure provides that a certain number of points may be given for Sunday-school or church attendance, for athletics, for character accomplishments, for deeds of service at home or at church. Specific tests and examinations of candidates for different degrees are also provided. In some castles a cooperative plan is effective whereby the candidate for certain degrees may be permitted to substitute Scout attainments as credit points toward the Order's degrees.

However, beyond the somewhat definite and uniform technical requirements, there is demand that the boy show his growth, as a Page, or Esquire, or Knight, until he is capable of Christian leadership.

Philosophy and Method.

But teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth and all that makes a man.*

* Tennyson's "Guinevere."

This is the aim and purpose of the Knights of King Arthur. A program to this end has been worked out which is based on an understanding of the psychology of adolescence as described by Dr. G. Stanley Hall in his book of that name. Dr. Hall is quoted as saying, "The spirit of the pure chivalry of King Arthur and the Knights of the Round Table affords perhaps the very best ideals for youth to be found in history. The value of this material makes it almost biblical for the early teens and middle teens. It teaches the highest reverence for womanhood, piety, valor, loyalty, courtesy, munificence, justice, and obedience. Here we find the origin of most of the ideals of the gentleman who is tender, generous, and helpful as well as brave. They shape and direct fear, love, pity, anger, essentially aright. This material stirs those subtle perceptions where deep truths sleep in the youthful soul before they come to full consciousness. This material educates the heart at an age when sentiment is predominant."

An attempt is made therefore to use in the program and the procedure a psychological basis for the physical activities, the intellectual and the social life of the group, and the religious development of the boys. One important feature should be noted in this last regard. The principal characteristic of the order is the idea which it gives each boy of himself. "It is not an exaggeration to state that there was once a time, reflected still in our theological literature and hymns, when men seemed to take considerable satisfaction in regarding themselves as 'worms of the dust.' This view of humanity was certainly never a congenial one to boys. While humility is a desirable virtue and while during the process of conversion any right-minded boy may be convinced of his many shortcomings, this view of self is not one that it is possible or wholesome to maintain as a permanent frame of mind. The castle distinctly and from the start sets before the boy this ideal: 'You are a member of the nobility, you are preparing to rule! You have the privileges and the responsibilities of a knight, you are too

good for this low indulgence, for that debased idea of virtue.' This conception of oneself is probably the strongest stay to morality and especially to a right relation between the sexes. This thought of self-respect held mutually will do for the group what it does for the individual, give it a sense of dignity and responsibility that make the worse manifestations of gang spirit impossible."

Motivation and Rewards.—The desire to advance in degrees to the order of Knight and if possible to win further honors is inspired in each boy by the form, ritual, and method of the Order. He observes the ceremonies which give attraction and dignity to the higher degrees. He notes the privileges and respect due those who attain, and he, too, desires to rise, perhaps even to the "Siege Perilous." Further, certain paraphernalia belong to certain degrees: the Page wears a blue cape and carries only a spear, the Esquire wears a red cape and a polished shield, the Knight wears a white cape embellished with the Maltese cross, a belt, spurs, and a sword. Quite definite responsibilities and honors are attached to each rank. By acquiring a certain number of points the Centurion badge (furnished by headquarters) may also be won. This is a bronze badge to which five bronze bars are to be attached successively as a candidate earns them. These are worn with pride by the boys as a record of their progress toward different degrees.

Evidences of Success.—The Order offers the endorsement of some prominent educators and clergymen as evidence of the success of the procedure. Dr. G. Stanley Hall called this "idealized court of King Arthur the best form of club for boys."

36. THE YOUNG MEN'S CHRISTIAN ASSOCIATION

The Young Men's Christian Association is a world-wide brotherhood which offers young men and boys a program of individual guidance, various activities, and fellowship groups to assist them in the interpretation and embodiment of the principles of Christianity in everyday life. Headquarters address, National Council, 347 Madison Avenue, New York, New York.

History and Growth.—About the year 1840 a group of some eleven clerks met for prayer and mutual helpfulness in the room of one George Williams. They all worked and lodged in the drapery establishment of Hitchcock and Rogers in St. Paul's Churchyard, London, England. This little group, which called itself the Young Men's Missionary Society, was soon led by a desire to spread the blessing of its fellowship, and on June 6, 1844, formed the Young Men's Christian Association.

Under the leadership of young Williams, a youth of about twenty, the group established reading rooms, lecture courses, and educational classes. Actual membership in the Association was open to evangelical church members only, but all activities were open to nonmembers, who were called "associates."

The Association grew rapidly, possibly due to the fact that the general moral situation among young apprentices and employees was appalling and to the terrible conditions under which youth lived. Gambling, profanity, drunkenness, and other forms of vice were almost universal.

The growth of the London Association gave courage to groups in other cities. Rapidly there sprang up in many English cities similar associations with the same general program. By 1851 the societies were sufficiently prominent

to attract the attention of American visitors to England, who were greatly impressed by the combination of effective religious appeal and a humanitarian social service which emphasized better environment for young men.

In 1851 a Y.M.C.A. was opened on November 25 in Montreal and on December 29 in Boston, Massachusetts. Within a few years associations could be found in almost every large city.

About this time similar associations had likewise sprung up in Scotland, Germany, Switzerland, France, Belgium, Holland, Sweden. In 1855 some 379 associations representing 7 different countries and some 30,360 members sent delegates to a world conference in Paris. "The Paris basis" for membership was then devised and was used until 1869, when the Portland test was drawn up.

The Paris basis, literally translated, is as follows: "The Young Men's Christian Associations seek to unite those young men who, regarding Jesus Christ as their God and Savior, according to the Holy Scriptures, desire to be His disciples in their faith and in their life and to work together for the extension of the reign of their Master among young men."

With the erection of its first Association building in New York City there was initiated a new program of activities, as the equipment of the buildings made possible a broader, more inclusive concept of the fourfold program with its spiritual, social, intellectual, and physical content. A new membership grew up, composed of those who joined in order to participate in the institution's activities. Some of these were and some were not interested in active membership. Since 1869 some eight hundred such buildings have been built and over a million boys and men participate in the program. Since the erection of the first building the program has extended to include many new activities, such as housing or rooming assistance, economic advice, vocational guidance, and employment placement. The original social, physical, intellectual, and spiritual needs are also

met. Membership in these institutional activities, called associate membership, is open to all those of good moral character regardless of nationality, religion, education, or environment.

Today (1933) the movement is world wide, with a membership of 1,700,800 in 31 different countries. Some 1,600 centers exist in North America, with values in buildings and equipment estimated at \$200,000,000.

From the beginning the Association has been most adaptable, adjusting to fit the needs of almost any group or community. A work with railroad and transportation men was started in 1872. By 1890 this service had been established in 82 divisions and terminal points. Today there are 246 buildings occupied by railroad associations valued at \$17,000,000 and there are 20 other associations where the program is carried on in buildings owned by the railroad companies. Some 145,000 railroad employees are members and the railroad officials so generally recognize the good of the "Y" work that 90 per cent of the railroad mileage of the continent is contributory to the movement.

The war work of the Y.M.C.A. both at home and abroad is written into the history of the world. During the Civil War an Army Committee known as the Christian Commission was appointed to work among the soldiers. During the Spanish-American War 250,000 soldiers and sailors were assisted by the Association, and in response to the request of those who observed the Association's good work the Army and Navy Department of the Y.M.C.A. was established in 1898. Its activities have spread to 15 army posts and 10 navy branches and to special joint posts in Alaska, the Canal Zone, Philippine Islands, Asia, etc. One hundred and two secretaries serve in this work.

During the World War the activities of the Y.M.C.A. extended from home town to front lines and in the armies and navies of 28 nations. Some \$161,000,000 was expended and 25,926 volunteer workers were used. The Post Exchanges of the American Expeditionary Forces were put

in their charge by the United States Government. The work of the "Y" did not end with the war, but extended into the Army of Occupation and continued with the rehabilitation of the wounded as they returned home. General Pershing has said, ". . . it conducted nine-tenths of the welfare work among the American forces in Europe. It ministered to not less than 19,000,000 soldiers of the allied army and extended its helpful activities to over 5,000,000 prisoners of war."

In 1903 the National Industrial Department was organized to study and meet the needs of the boy in industry. Today 582 associations cooperate in this work—some 220,000 industrial men and boys join the "Y" annually and 2,000,000 others are reached through extension service into coal- and ore-mining areas, into factory districts, lumber camps, sawmill towns, cotton-mill villages, etc. "For twelve years the 'Y' has promoted conferences on Human Relations in Industry" which have brought together representatives of capital, labor, and the public in an atmosphere of understanding which helps men of "divergent viewpoints to see eye to eye."

The Association has a world-wide program of service to the immigrant and emigrant. Trained secretaries are at work in 14 strategic ports of embarkation, on shipboard, at many ports of entry, and in hundreds of places of destination. Some 16,532 immigrants were assisted in a six months' period in 1930.

The Y.M.C.A. began its activities in cities, but soon a growing demand carried it into smaller towns and rural communities. In 1873 an organization was formed in Du Page Township, Will County, Illinois. Volunteer workers were assisted by state committees. The work has extended to 158 county organizations serving 1,531 communities with some 140,000 boys and men members.

Work among university students was started in 1858 in the universities of Virginia and Michigan, and in 1877 an intercollegiate student movement was started. In the

next eight years the work was extended to 13,000 student members in 250 college associations. In 1886 the first Northfield Student Conference was held under the leadership of D. L. Moody. There are now 9 other student conferences held annually in different parts of the country. Six hundred and fifty colleges, universities, seminaries, and preparatory schools have student organizations. The student association is active in international fellowship and particularly in the World Student Christian Federation which now has branches in 3,300 colleges in 40 countries.

Almost from the beginning the Association has been interested in colored men and boys. In 1853 the first association for these was organized in Washington, D.C. Seventy-one city associations and 140 student associations for colored people are now active; 39,000 members are enlisted. The late Julius Rosenwald of Chicago greatly assisted in this work by offering \$25,000 to each city which would raise \$75,000 to build an Association building for a colored Association. Many cities gladly availed themselves of this offer.

Work among boys by the Young Men's Christian Association of the United States was first reported in 1858 at the Fifth International Convention. Regular and successful religious meetings for boys under Association auspices were being conducted as early as 1865. In the same year Association newsboys' homes were opened at St. Louis and soon after at Cleveland and Chicago. The first organized boys' department was started at Salem, Massachusetts, in 1869, under the volunteer leadership of W. H. Whipple, a local businessman. Similar development came at Washington in 1871 and at Poughkeepsie and Harrisburg in 1875, as many as 850 boys being enrolled in the membership.

The fourfold basis of Christian character development, suggested by Luke 2:52, received its first emphasis in Association work in 1876. In 1881, J. H. Clark, an interested businessman, gave largely of his time and money for editing and publishing what was probably the

first Association boys' paper. It was known as the *Boys' Companion*, issued from the Brooklyn Association, and had more than fifty boy correspondents in different parts of the country.

The first full-time local paid boys' work executive in the United States, if not in the world, was a woman named Miss Brown who began service in 1886 at Buffalo, New York, and continued for seventeen years in this position, the pioneer in the profession of the Boys' Work Secretaryship which now includes 948 full-time men workers in the city and rural fields.

The first Older Boys' Conference, a distinctly Association-developed enterprise, was held at Everett, Massachusetts, in 1891. Local, county, state, and interstate Older Boys' Conferences are now held throughout the country with increasing helpfulness.

As early as 1896 Dr. Luther H. Gulick, one of the pioneers in the Association physical work, printed his studies in adolescent psychology. This was the forerunner of a long series of Association books and pamphlets on boy life, boy leadership, and boy activities, written by Association leaders and published by Association Press. This Press has pioneered in the fields of sex education, camping, group work, and discussion outlines on everyday problems.

In 1900 the International Committee added to its staff Edgar M. Robinson as its first secretary for work with boys. At the beginning of his service there were reported 30,677 boy members of the local associations. After twenty years of his secretarial leadership this membership had increased to 219,376 boys.

Increasingly, the boys within the Association membership have shared in the giving of money, largely on the basis of their earnings, to help extend Association work with boys among the more needy groups of the United States and to help make possible this work in other lands, in an ever developing world outlook and accepted responsibility. During the World War their gifts from their own earnings

through the Y.M.C.A. war work were more than \$1,600,000.

Among the outstanding distinctively Association boys' work methods which have grown out of the experience of the years are: the summer camp, the older boys' conference, week-day Bible study club, the life problem group, the "come clean" campaign, the "find yourself" plan of vocational guidance, the campaign of friendship, the "earn and give" emphasis, the world outlook program, the "father and son" emphasis, the pentathlon and hexathlon system for all-round athletics, the "Hi-Y" Clubs of the Secondary Schoolboys' Christian Movement, the "Gra-Y," the Employed Boys' Brotherhood, and the point system of credit in Christian character development inaugurated in 1903. Many of these methods have been utilized since by other organizations.

In gathering up the experience of the years, there was developed the Christian Citizenship Training Program, which was used successfully by many church and Association groups of boys.

Today boys of almost any age may find some club or guidance activity in the "Y". Usually boys of age nine to twelve are served through the Friendly Indians in the Sunday-school units, or the "Gra-Y" for grammar-school boys. Another organization, "Indian Guides," is based on neighborhood groups and includes the fathers of these lads. "Pioneer" clubs for boys up to the age of fifteen and "Tuxis" groups for boys of fifteen to eighteen years have been popular.

Outstanding as a work with the teen-aged boys has been the "Hi-Y" movement. One hundred thousand boys are now affiliated with it. Parallel to this have been the Employed Boys' Brotherhood and the "Y Indus" for the teen-aged boy at work. The American Railroad Employed Boys, called Areb clubs, represent a special club work with the boys in railroad service. In addition there are clubs formed among the caddies on the golf courses, among

messenger boys and newspaper boys, or wherever a group seems to exist in need of a program and good leadership.

The camp facilities of the "Y" are rightly popular. In 1885 Sumner F. Dudley developed the first boys' camp and today the Y.M.C.A. is host to 70,000 or 80,000 boys in 400 camps annually.

Association men from the United States, Canada, and England have been called into 30 countries to help solve their problems, to counsel and demonstrate, to discover and train native young men for leadership in such work in these countries. Six hundred and fifty such have already taken positions of trust and responsibility in Associations in their own countries.

The Association is often called to friction points of the modern world "where race and national prejudice prevail." In Korea, China, Japan, India, Turkey, the Balkans, Poland, and many new countries the "Y" is at work to build international friendship, to develop character, to create a world brotherhood. Camps in Europe where boys from many nations meet demonstrate the success of the program.

Organization and Administration.—The Y.M.C.A.'s governing National Council is composed of 360 members; 2 lay delegates and 1 employed Association man are elected from each of 112 electoral districts, each of which represents 4,000 voting members; there are in addition 24 members-at-large. This National Council elects a General Board of 40 members who carry out the Council's instructions as determined at its annual meeting and who act between meetings as the final governing body. Eleven members of the General Board are elected annually to serve for periods of 3 years. (To the 33 members so elected are added ex officio the President of the National Council, its Treasurer, and the chairmen of its 4 divisions, and the employed General Secretary who is the chief executive officer of the National Council.)

The General Board elects annually its chairman, vice-chairman, second vice-chairman, recording secretary, and lay treasurer, and these officers serve as officers of its executive committee. The Executive Committee, composed of these officers and 4 other elected members from the General Board, has power to act between meetings of the General Board. However, "no action of the executive committee shall contravene actions of the General Board or of the National Council."

The General Board appoints annually a Finance Committee of 12, including the chairmen of the 4 divisions. This committee is responsible for the "recommendations to the General Board about all matters concerning the general financial operations and policies of the National Council."

The General Board appoints annually a membership committee of 5 members which is "responsible for approving the list of associations entitled to membership in the National Council in accordance with the basis of membership recognized by the National Council." The General Board may appoint other committees that it deems necessary and in general the Board's duties comprise all those necessary in the general conduct of the Association's business and its cooperative activities. It also represents the National Council in the interim and acts on its behalf in all matters concerning its relations to the International Convention, the National Convention and National Council of Canada, the national organizations of other countries, the World's Committee of the Y.M.C.A.'S, the Federal Council of the Churches of Christ in America, the governments of other countries, etc., except as specific responsibilities may have been assigned by the National Council or General Board to the divisions.

The General Secretary nominates and the General Board elects the employed personnel and the regional executive secretaries. The General Secretary and Board maintain and operate the headquarters office and branch offices,

report to the National Council concerning all activities and interests assigned to it, concerning the general work of the Council and of its member associations as a whole, and concerning all matters not assigned to other agents of the Council.

The divisions divide the work as follows: The Home Division shall serve continental United States, the Canal Zone, the Hawaiian Islands, and American soldiers, sailors, and marines in service. It is responsible for the development and improvement of procedures, methods, texts, materials, tools, and equipment related to the program of the Association and to make available the results of such work to the other divisions, sections, departments, to the State Committees, and to local associations. It aims to serve the army and navy, city, colored, Indian, industrial, student, town and country, transportation, and other associations directly or in cooperation with the State Committees, in matters relating to organization, administration, finance, and the building and execution of program, and to strengthen State Committees in performance of their functions. Each division or section and bureau thereof shall be guided as to its functions, its methods of operation, the manner of its cooperation with the state associations, and its relations to the local associations by appropriate written commissions adopted by the National Council or by the General Board.

A "Personnel Secretariat renders the personnel service work of the National Council to the Association movement in all matters relating to secretarial personnel and personnel agencies, including the relation of the Council to the Association, colleges, summer schools, and other training agencies."

A Student Secretariat is responsible for the conduct of the student work of the National Council. The Foreign Division of North American Associations is under the guidance of the International Committee. It promotes the work in thirty different nations and is supported

by yearly gifts from many local associations in the United States and Canada.

The constitution of the Association provides for the dividing of the United States and Hawaii into regions as determined by the National Council, each of which shall have a Regional Executive Secretary for the clearance of all services of the National Council within their respective regions and with the state and interstate organization.

It provides for the meeting of the National Secretarial Cabinet, on call of the General Secretary, and for the meeting of the Regional Secretarial Cabinets on call of the respective Regional Secretaries as chairmen.

Provisions concerning voting membership and control of member associations are specifically outlined in the constitution. A place on the official roster as a certified Association may be won on recommendation of the membership committee to the National Council and by final vote of that body.

The following types are authorized, each with a special set of standards: A metropolitan association; a semi-metropolitan association; a city association; a county association (including two different types); a student association; a railroad association; an army or navy association; a colored association; a branch or department of an association; a provisional association. In addition, there are specially organized types of work known as community, industrial, and Indian associations.

All associations operate in accordance with their own regulation but the National Council has adopted the following general requirements for recognition of local associations as member associations of the national body:

1. Whose constitutions provide that they shall be designated as Young Men's Christian Associations; provided that in the case of student associations those student organizations shall be recognized which are certified to the National Council by the National Council of Student Associations, and which conform to other requirements.

2. Which signify their acceptance of the constitution of the National Council.

3. Which annually certify that in spirit and practice they conform to the purpose of the Young Men's Christian Associations of the United States of America as stated in the preamble to the constitution of the National Council.

4. Which annually pay to the National Council their share of the expenses of the Council; provided that in exceptional circumstances a member association may, upon application, be released from this requirement by action of the General Board.

5. Which annually report to the National Council concerning such matters as the Council may specify from time to time.

6. No branch of any association shall be recognized as a duly organized association whose members are related only to a particular activity or phase of program or who are an integral part of the membership of some other branch.

7. Not more than one association shall be recognized in any municipality, and only those associations shall be recognized as being duly organized which shall have been the earliest organized in any given municipality; all others subsequently organized are to be considered as branches of the parent association with the following exceptions:

a. Associations organized prior to 1891

b. Colored and student associations

c. Associations which have been granted the right of independent organization by the parent association of each community

8. Where any duly organized association or branch conducts work at other places than its general headquarters and such other work is not organized as a branch, it shall be considered simply as an extension of the work of the association or branch conducting it and shall be reported as an integral part of the work of such association or branch, and not separately.

9. The area occupied by any association shall be indeterminate; provided that no association shall include in its area any area occupied by an existing association.

QUALIFICATIONS OF VOTING MEMBERS

General. Each local association shall determine the qualifications of its voting members, and of the members of its Boards of

Control, providing such members be in accord with the purposes, ideals, and spirit of the Young Men's Christian Association.

Student. The National Council of Student Christian Associations recognizes as a member association any Student Christian Association or Society which desires to affiliate and which has a local purpose and program which both it and the N.C.S.C.A. regard as consistent with the national purpose of the National Council of Student Christian Associations:

To lead students to faith in God through Jesus Christ.

To lead them into membership and service in the Christian church.

To promote their growth in Christian faith and character, especially through the study of the Bible and prayer.

To influence them to devote themselves in united effort with all Christians in making the will of Christ effective in human society and to extend the Kingdom of God throughout the world.

Program and Procedure.—The Y.M.C.A. carries out its program through work with the individual, with the group, and with or for the masses. These three are reached through two avenues of approach: (1) the use of a building equipped to carry on activities and a home life of interest to young men, and (2) the promulgating of a series of organizations, or service procedures, clubs, etc., of interest to boys and men but which may meet and center in the church, the factory, the store, the neighborhood, or some other gathering place.

The first of these two, the use of a building, is the more nearly standardized. Usually the Y.M.C.A. building is equipped with pleasant but reasonable rooming and dining facilities, a library and clubrooms, swimming pool, game rooms, gymnasiums, space for hobbies to be developed, etc. Men, resident or nonresident, make this a club in which to find friends of similar standards and ideals and carry on activities of interest to them.

Every building is equipped with men trained in the Y.M.C.A. procedure, which is purposely trying to bring to the members of the institution every available service

for their best development. Some of these are volunteer members or elected executives giving of their services and time. Secretaries who understand men and boys, many of whom have studied psychiatry, psychology, and recreational procedures, are available for individual counsel or guidance. There are vocational guidance and employment placement secretaries to help those who need to find congenial work. There are health counselors and a battery of health procedures available. There are those who make available definite activities—musical, educational, social—or carry on discussion groups for the new citizens, the future financiers, or the newlywed, relative to their problems or for any who desire to discuss some problem of economic, social, civic, or other import. Usually there are accredited evening courses available, and shops equipped for these if necessary, as will be indicated more fully presently. Very often high school and college diplomas may be obtained through the “Y” classes.

The second avenue, the promulgation and direction of a number of clubs, is not a standardized procedure. Early in the Y.M.C.A. experience that organization determined to meet the needs of men and boys wherever found. A group within a factory or caddies on a golf course, a Sunday-school class, or a gang on the street, each was provided with a leader, allowed to meet when and where it would, and proceed as it chose so long as its aims were in accord with the good of mankind. Out of this procedure there have grown several clubs for boys, several procedures, some of which are national, some purely local, some state-wide, some apparently overlapping, but each going forward to some clearly definite end.

In order to spread its work more widely, the “Y” is changing its financial basis from fees to donations. Consequently, the boys’ dues for membership in the following organizations are usually nominal.

1. The “*Hi-Y*” was formed first of all as a club for the good leaders of the high school in order to encourage and

strengthen them. The purpose of this group is "to create, maintain, and extend throughout the school and community high standards of Christian character." Some 4,600 "Hi-Y" clubs now exist in the United States and Canada. There are 115,000 members.

Wherever the club is formed, the State Committee or National Council is consulted in order to help save the initiates from attempting doubtful ways, as a "false step may mean failure to the entire work for years to come." Organizations are aided by such bulletins as "Objective and Methods of the Hi-Y Movement," "The Hi-Y Manual for the Guidance and Development of Hi-Y Clubs," "The Hi-Y Tool Chest—A Manual of Methods for Leaders and Supervisors of Hi-Y Clubs." These are published at the National Headquarters. A national registration plan is also used to unify the "Hi-Y" fellowship.

Although the "Hi-Y" movement and its clubs follow in general the same purposes, very differing means are adopted. Some clubs function as open-member organizations, enlisting all who can be interested; some restrict their membership to those leaders in the school whose character and ideals seem to bespeak personalities of importance and power; some permit boys to petition for admission and select carefully those who are accepted. Some clubs carry on general meetings of an inspirational or social but indefinite nature, others have business and social meetings but promote and carry through purposeful campaigns of direct reforming intent in the school for "better sportsmanship," "clean living," "courtesy," "friendship," etc. Others study the school needs and act as a dynamo of power to get behind any good move, to influence public opinion or practice, or to solve any need they are permitted to consider. Usually the club does not promote the new practice nor decide what shall be done. It concerns itself with the process by which the need can be called to the attention of all and reviewed by all and new practices created by all.

"Such clubs depend upon the quality of their members but more upon the quality of their processes."

Always a "Hi-Y" club is sponsored by an advisory group of adult men who represent the school authorities and the Young Men's Christian Association. It is, however, a self-governing organization under their guidance.

2. "*Gra-Y*" centers in the grade school. Usually the school executives are the first ones interested in the procedure and representatives of this group serve with the "Y" leaders as directors of the activities. So far the "*Gra-Y*" considers itself in an experimental stage and its program is not fixed. It is proceeding on lines quite similar to the "Hi-Y," interesting the school leaders first and building a program which seeks to find the boys' interests and lead them into worthy achievements, through activities which are progressive contributions to the life of the school. The tentative program requests of those who are promoting the procedure a realization "that the success of the group is not to be measured by the number or kind of activities but rather by the degree to which the group life results in changed attitudes and a willingness and ability on the part of the boys to stand for the things that are fine and right in school and community life."

3. For more than twenty years the Association has been working with *employed boys*. Its experience has shown that the problems and needs of the employed boy are quite different from those of the schoolboy of the same age. Seven objectives have been set forth as obvious aims in this unit:

1. To help employed boys to become well adjusted vocationally.
2. To aid them in matters of health and physical fitness.
3. To assist them in finding and organizing clean and refreshing social life, recreation that recreates.
4. To know something about all religions and to study Christianity as the clearest manifestation of man's outreach after God, also the application of Jesus' ideals to the rebuilding of a better society.

5. To understand the reasonableness and the necessity of all races and colors of men learning to live together in the spirit of brotherhood.

6. To gain education that will provide vocational training, general background, and cultural appreciation of the beautiful things of life.

7. To help these boys to learn how to take their places in the family and the community and how to plan wisely for a home of their own.

To these ends the work with employed boys has functioned through occupational groupings, interest clubs, and certain service areas. Among the groups organized are Employed Boys' Brotherhood, the Caddy Boys' Club, the Messenger Boys' clubs, American Railway Employed Boys, "Y Indus," newspaper boys' groups, and some company-led groups.

The work with employed boys functions also through certain service channels such as evening schools, experimental clubs and classes, gymnasium classes, boarding homes, and boarding camps.

Appropriate social-life features different from those of the high-school boy are found among the activities, including meetings followed by discussion of business-life problems and the "boy and boss banquets."

Vocational guidance has been from the beginning a welcome service to these boys. Educational guidance, advice and counsel as to evening school plans, and occupational information are in constant demand. Experts trained in this work are carrying on the necessary research and guidance program, sometimes called the "find yourself idea," and through their findings making available many valuable ideas and practices for the use of all who may be interested in scientific vocational guidance.

The employed boys, particularly the young employed boys, present many needs, for they are struggling in an economic era and in a social organization which offer much that is discouraging and misleading. The moral

conditions surrounding caddies at the country or golf club, the dishonest practices of certain organizations, the office man's personal example, the exacting requirements of some personnel departments, the racketeer who scorns and threatens the honest worker, the technological changes in industry which demand frequent reeducation or reemployment, the farmer boy who comes to the city life, the city boy who is lonely in small-town life, the sons of foreign-born parents, all of these represent problems frequently found among the employed boys.

4. Several other organizations for boys aged nine to twelve are also being fostered by individual or state Y.M.C.A.'s. The "Explorers" was originally developed in Dallas, Texas, among the newsboys there. "Friendly Indians" originated in California and has grown up in some states. Probably a sound procedure for this age is the one which centers in the community as a unit called "Indian Guides." "Indian Guides" has been unique in that from the beginning it has initiated its work through interesting the father before the son, and its emphasis is on the pal-like relationship of these two as members, as big and little Indians, inspired by the father-son traditions of the American Indians. For this reason many leaders find that Indian Guide clubs persist in their hold on boys. Boys may grow up and join other organizations but they continue in their loyalty to the "Indian Guides." The author gives credit to the Woodcraft League and the "Friendly Indians" programs for many of the ideas and much of the ritual which have made the plan a success. Mr. Ernest Thompson Seton's publications, particularly the *Birch Bark Roll*, have been used as source materials.

5. *College campus "Y's"* have been active in our country for many years. These have been rather narrowly religious. However, they are increasingly more and more interested in assisting in the solution of social-life problems in the college community, and in the educational and vocational guidance of the men students. The "Y" is

also attempting to bridge the gap between college life and industry and the college man and his fellow worker by providing discussion groups and practical experience under leadership, and opportunities for the college man to work among the industrial groups, the unskilled, semiskilled, or laboring classes. Many personnel directors or high executives today owe their understanding of and ability to lead in industry to the introduction to such work which they received through the college Y.M.C.A.

6. *Work with Adults.* Since this book is concerned mainly with character education programs for youth this summary of the Y.M.C.A. procedure does not fully detail the work with and for adults. Some of this work has been alluded to and a few more illustrations may be pertinent.

Usually the activities for adult members center in the "Y" building, and include, besides board and room, gymnasium, health direction, educational classes, discussion groups, musical activities, a personnel of trained workers, doctors, counselors, psychiatrists, budget or finance experts, and a personnel of lay workers.

Its international work in foreign countries has aided in gathering peoples from all lands in Christian fellowship and in breaking down narrow or false nationalistic ideas and interests. In this work no religious barriers exist.

All international work is not done abroad, however. Much is done at ports of entry. The Y.M.C.A. building on 23rd Street, New York, is especially maintained for the newly arrived foreigner. The Americanization work of the "Y" reaches a million people a year.

Further, the Y provides environment for the newly arrived country boy in city life and for the visiting sailor or soldier. The Sloan Memorial Y.M.C.A. building on West 34th Street, New York, is a home for the transient, especially for the soldiers and sailors. A Bowery Y.M.C.A. provides for the down-and-out of New York.

The colored men have a new building in New York costing \$1,000,000, and in the Pennsylvania Station some

400 to 500 railroad men may find "Y" activities, reading rooms, and game rooms, showers, beds, and real rest at the end of their run. In the Grand Central Station area a similar provision for railroaders is made at a cost of \$1,000,000. At West 20th Street a "Y" for merchant seamen is available, and in the financial district a "Wall Street Y" for the young commercial employee. Some of these are typical of services which many large cities are rendering.

An interesting adjustment of the "Y" program in modern social life is being made on Staten Island, New York, where it is now planned to build a "Y.M.," "Y.W.," of a country-club type which shall combat the roadhouse attractions. A careful survey by the two Associations reveals this as a wise innovation. In certain communities not yet reached by the Y.W.C.A., the Y.M.C.A. is including some provision for the welfare of women and girls. In Philadelphia a hotel for both men and women is doing excellent work.

Led as it is by the best thought and practices in Christian consciousness, the Y.M.C.A. is today accepting the new ideas of integrated and cooperative sex social life and making provision therefor. It is encouraging intelligent discussions among its members and activities which will ensure the decrease of sex consciousness among youth and the increase of wholesome companionship and understanding.

In 350 cities educational work is conducted. In 40 of these cities the "Y" conducts accredited high-school and college courses which are attended by 70,000 students. Some of these curricula are college accredited and grant the B.A. degree; 44 are junior college level, 32 are for high-school credit, and 31 are technical school curricula. Informal lectures, forums, etc., attract some 50,000 more students annually.

An important place in national vocational guidance is held by the Y.M.C.A. Mr. C. C. Robinson, when chairman of the Social Agencies section of the National Vocational

Guidance Association and Secretary of Vocational Guidance for the Y.M.C.A. said:

Helping boys and young men to make intelligent vocational choices, furnishing them with occupational information, and assisting them to appropriate courses of study within and without our own organization, have been leading functions of the Y.M.C.A. for many years. Reports from local associations, in the last year book, show 116,775 vocational interviews held, and 97,268 actual placements of young men and boys in jobs during the difficult year May, 1930–May, 1931. These figures again indicate the interest in, and actual practice of, vocational guidance in the Young Men's Christian Associations. The vastness of this opportunity among our members alone is staggering, not to consider the many thousands dealt with each year quite outside of our building membership.

Outside of its direct activities with and for the men and communities, the "Y" maintains a service department through its National Council. Here are pooled the interests, the conclusions, the plans, and the procedures of all local associations. An architectural bureau is maintained so that the building experiences of all "Y's" may be available to similar institutions. Experienced experts to advise as to equipment, building budgets, income plans, and financing programs are available, as well as a well-equipped research department.

Philosophy and Method.—The "Y" is not program centered, but is boy centered, providing for individual needs in every possible way. To this end a boy may be permitted to join any group or simply to use those activities available in a building which best fits his need. Each secretary is permitted autonomy in the adaptation of procedures and programs. The programs described or outlined in the published manuals represent available ideas as to fundamental materials, processes, and methods which are proving useful to many secretaries.

Originally the Y.M.C.A. was an evangelistic movement to get young men to make clear-cut decisions in favor of

Christian living. Today it is functioning to this end through methods of guidance so practical and attractive that men and boys acquire habits of Christian living by making Christian choices in many life situations. The real objective of its work is to help young men to recognize and ally themselves with those forces that build Christian character, assuming that all that a person does or concludes in his thinking is making character. As the wise parent surrounds his children with an environment that builds good character—good books, drama, friends, activities, examples of lovingkindness, without talking about these things, so the “Y” is trying to work out a curriculum of worthy and interesting activities and wholesome companionships.

Motivation and Rewards.—The Y.M.C.A. has not worked out its program without due consideration and study as to the best motivating influences in the life of young men wherever they are found. Realizing that preaching or precept cannot reach so many as can understanding, friendliness, sympathy, and example, the “Y” personnel, both lay and professional, plan to incarnate these qualities. But the “Y” leaders know that certain satisfactions are necessary in the life of man, that certain false appetites arise where right urges are unfulfilled, and so the “Y” endeavors to satisfy the desires for companionship, for home life, for physical expression, for good times and happiness, for emotional outlets, for social life with girls, for self-improvement and progress, for vocational guidance, and satisfactory work experiences.

In each of these fields there are motivating procedures at work, offices for which to strive, honors to be won, athletic medals to be sought, material awards such as usually interest boys and young men. But the Y.M.C.A. is turning to deeper, more vital motivating influences in the psychology of the individual, his desire for self-approval, for the approval of others, for success and lasting happiness, for security in old age, and for an ongoing program of life. Originally the “Y” preached the life of Jesus as a

motivation to good endeavor. Today it wins admiration for Jesus' life principally by interpreting his teachings, his "ways," in terms of wholesome life habits, "to show men the vision of better living, to help them find in their surroundings those things that will help them realize the better life and to encourage them with friendly insistence to follow it through and if a mistake is made to try again."

In its camp activities, the Y.M.C.A. has made a special study of material awards and their motivating influence. In general it finds that material awards gradually depreciate as motives. In answer to a series of questions, camp boys listed: good health, good times, hikes, swimming, sleeping outdoors, good companionship, knowledge of nature, an understanding of God and religion as the things they enjoyed at camp. No one mentioned contests, competitions, awards. Very probably the things that the boys listed were those which had motivated them.

Evidences of Success.—The Y.M.C.A. has been extremely critical of its own methods and procedures and publishes the results of its studies. In general these studies have shown that through "Y" activities the men and boys have found an increased interest in good physical condition as a means to the end of better lives, an increased understanding and appreciation of the better choice in the ways of life, an increased understanding of sex, love, marriage, family life, and an increased appreciation of art, music, etc., a higher standard of personal physical living and of educational aims and interests, a broader appreciation of humanity with a lessening of prejudices, often a happier adjustment to vocation and to life in general. Outstanding instances of men who have found through the "Y" new opportunities which have helped them to high positions are cited.

37. YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Young Women's Christian Association is a non-sectarian international fellowship to promote growth in Christian character, by affirming and encouraging the practical application of the teachings of Jesus in the solution of individual or group problems, and by offering a program of physical, social, mental, and spiritual activities to this end. Its voting membership includes women and girls of eighteen years and over. There is a nonvoting membership of younger girls usually called the Girl Reserves. Headquarters of the National Board, 600 Lexington Avenue, New York, New York.

History and Growth.—With the coming of the factory system of production in the latter half of the nineteenth century there also came many economic and social problems. Because it was largely women's work which became the factory's work, women were employed in the factories. Immediately the problem of their right social adjustment became a serious matter.

Heretofore women, if employed, had nevertheless lived in homes as governesses, teachers, seamstresses, domestics, etc. But the new industrial order brought many women into the congested city life to live wherever they could find a room, and to have what meager social life long factory hours and no homes permitted.

At this time, too, another social need called women from their firesides. The Crimean War for the British and the Civil War in the United States brought to the world's attention the need for women nurses, and Florence Nightingale and Clara Barton led the first of those who thus went from protected homes to the battle front. But the war made other new demands upon the women—for the father-

less and husbandless must be supported, and hence many mothers and daughters went out into the industrial world.

With this new social order there came a new spiritual consciousness. The Reformation's refreshing impetus had passed and new ruts of dogmatism had been accepted. The close of the nineteenth century brought a new assertion of the individual's personal relation to God, a reemphasis on ethical living and spiritual values as more important than creeds or dogmas. Groups met to study the Bible and to apply its teachings to individual and social problems, to pray, and to discuss the things of the spirit. Among these groups in England was one led by Miss Emma Robarts in 1855 which prayed for "our daughters at home of the middle class, for young wives and mothers, for governesses in families and teachers in schools, . . . for shop women, dressmakers, for domestic servants, for factory girls, for young women in our Union's hospitals and reformatories." There was another group called the General Female Training Institute, founded also in 1855 in London by the Hon. Mrs. Arthur Kinnaid as originally a home for nurses returning from the Crimean War. Both of these groups spread rapidly. When Mrs. Kinnaid and Miss Robarts met informally in 1877 for the first time, it was decided to bring the two organizations together as the Young Women's Christian Association.

A little earlier than this time a young clerk in London, George Williams, had originated those gatherings of his fellows that finally brought about the Y.M.C.A. These young men as they met for their educational classes, social life, and religious teachings frequently expressed the wish that women also could have such an association. This new association answered this known wish.

Already a boarding house for nurses on their way to the war had been opened in London and with this as a first nucleus the praying groups of England gradually began to initiate a program of fellowship and service to young womanhood. Many of the women in the praying groups

were the wives of officers and these, as they scattered to the colonies, carried with them the new idea. Prayer groups began to organize and to serve their communities all over the world. No one had said, "Let us organize a Young Women's Christian Association," but such an association just grew as these individual groups studied how better to serve womankind.

About this time, 1855-1860, a similar group was meeting in the chapel of New York University. This finally organized as the Ladies' Christian Association. In 1866 another group in Boston called itself the "Young Women's Christian Association," and to them belongs the honor of introducing the name in the United States. The program of that first Boston group represented almost all the activities now carried out by the local associations. Cooking classes and calisthenics were provided. Foreign girls were met at the docks and assisted as to homes and employment. Domestic servants were assisted in finding places. Today at 140 Clarendon Street, Boston, as in many other "Y.W.'s," these activities will be found, although supplemented by many other classes, modern gymnasiums, and pools, and a social program of a new order for the new day. While at first the industrial groups were the beneficiaries of the Association's activities, gradually they began to have a more active part in the program, and the Y.W.C.A. became nationally and internationally a recognized power for education in legislation beneficial to wages, hours, and conditions of employment for women generally.

In 1881 younger girls began to be allowed the privileges of Saturday morning classes and gymnasium. The Little Girls' Christian Association of Oakland was the first organized group. In 1886 girls from ten to sixteen in Poughkeepsie, New York, formed a miniature association and soon had one hundred members. It was not until 1890 that the Association began definitely to plan for this work with young girls. In 1909 many local associations began to have special secretaries for their girls' departments and the

conference of that year discussed the "adolescent girl." In 1914 a field girls' work secretary was placed on the Pacific coast. By 1915 there were 54 girls' work secretaries and almost an equal variety of programs and names for the girls' clubs. Finally, in 1919, these were unified as a procedure and department and known as the Girl Reserves. From 1920 to date this movement has grown by leaps and bounds and the Association in 1931 worked with 291,350 girls, some grade or high-school girls, some business-school or church groups, some from factory, office, store, or shop. In 1920 there were 17 secretaries on the national staff to care for this younger girls' program and that year 12 conferences of high-school girls were held and attended by 4,500 members.

The Association is "not a club, not a creed, but a fellowship based upon the democracy of a common faith." All the members together make the Association in any community. All the community associations—city, town, student, county, and district—together form the national organization, and all the national Associations together make the World's Association. Therefore all the members, the world over, are in effect the World's Young Women's Christian Association.

Organization and Administration.—Each local Young Women's Christian Association is an autonomous organization with final power for making and promoting its own program and policies. The Young Women's Christian Associations of the United States of America, the official name of the national organization, is made up of the separate local organizations, city, town, rural, and student. The legislative body of the national organization is the biennial convention made up of delegates from those local associations affiliated with the national organization. At these conventions reports are made of past work and the program of the national organization for the next biennium is determined in general terms. The actions of the convention are binding on the national organization but not

on the autonomous local associations. Here also are elected the officers of the national body—a president, two vice-presidents, two secretaries, and the members of the National Board, which is the executive committee of the National Association and acts for it between conventions. A maximum of ninety members is provided by the constitution of the National Board, sixty of whom are resident in or near New York City.

The members of the National Board elect their own officers and appoint department and committee members throughout the field. Regular department meetings bring these members from all parts of the United States into united planning for a year's work, and care is taken to keep nonresident members fully informed of what their departments are doing. The National Board is an incorporated body under the laws of the State of New York. Its relationship to the local associations making up the national organization is advisory only.

The work of the National Board that is related to local associations is organized under three divisions; the Laboratory Division, which is responsible for research work and preparation of programs, including the editorial section of the *Woman's Press*; the Leadership Division, which is responsible for the administration of training schools for Association secretaries, both winter and summer, for institutes and seminars, for conferences and assemblies, neighborhood conferences, and for the training of volunteer workers. Under this division is also the Personnel Bureau. There is also the National Services Division, which is directly responsible through correspondence, travel, and study for advisory service to local associations.

In addition there is a Foreign Division which is responsible for the work carried on by the Young Women's Christian Association of the United States in twelve other countries. This work is carried on through grants of money for program and the sending of staff. A carefully selected group of secretaries is recruited and trained for foreign service each

year. There is also the National Student Council composed of undergraduates and faculty which is responsible for the development of student associations. The work of this Council heads up in the National Student Assembly meeting in connection with the biennial convention of the National Association. This assembly has legislative power in regard to those matters affecting students only. In this way the student assembly is really a section of the national convention and its status is quite distinct from the two membership assemblies—the Industrial and Business Assemblies—which are composed of convention delegates belonging to these groups which meet to discuss, but not to determine, matters of policy and program of interest to themselves as members of these groups.

In addition to these pieces of work there are grouped under the General Administration of the National Board those functions and services which are particularly related to the conduct of the national organization. This includes the Business Division with its responsibility for the properties of the National Board—the Asilomar Conference Grounds, the Dodge Hotel, and the Hollywood Studio Club. In this department are headed up also the printing and selling sections of the Woman's Press. Under General Administration also is the Financing Committee of the national organization. This committee is responsible for raising the contribution requirements of the National Board budget and for rendering service to the local associations in their problems of finance. Under General Administration also is placed the responsibility for cooperation with other organizations, for interpretation to the public, and for national publicity. Here also is found the Committee on National Personnel.

In addition there is a Committee on Public Affairs responsible for directing the action of the National Board in the realm of affecting public opinion. There is also the Bureau of Immigration and the Foreign-born which is responsible for the maintenance of the port-work service, for advising

on technical immigration problems, and for other cooperative relationships in this area.

An inquiry sent to headquarters to the proper department will put members in immediate touch with all the resources of the national organization, since these resources exist primarily to provide such service. Through regional conferences, group meetings, and field visitation by secretaries and volunteers, the ideals and desires of the general membership are constantly sought and increasingly understood.

One of the distinctive trends in the Association today is toward developing a responsible membership which shall intelligently participate in building the programs and directing the policies of the movement. This carries with it an inevitable change of idea as to the meaning of membership. Less and less are associations looking upon the payment of a membership fee as a purchase of privilege or a contribution to the budget.

Technically speaking, the word "leadership" is used to apply to those members of associations who have been appointed or elected to bear office or carry special responsibilities, and to the employed staffs. The fundamental conception of the Association as a democracy is producing in the membership a sense of responsibility and a spirit of partnership with its elected and appointed leaders.

The line between the function of the lay or volunteer leader and the professional or employed leader is not always clearly drawn and becomes less so as the volunteer recognizes and accepts the necessity for training and as women already trained are drawn into volunteer service. While the employed leader has certain distinct functions along the line of program making and research and the volunteer a special province in interpreting the Association to the community, there is still a wide margin of service which must be carried out in cooperation, or by either one or the other, as conditions demand.

There is in the Association program a place for everyone who is willing to equip herself to serve. Thousands of

women are finding their own lives richer, their own powers developing, their horizons growing because as volunteer or employed leaders they have joined the movement of the Young Women's Christian Association and have used their minds as well as their hearts in understanding its methods and its reach. It is in this large and ever growing army of skilled and consecrated leaders that the Association finds its greatest stability and sure hope.

The purpose of the national organization is stated as follows:

The immediate purpose of the organization is to unite in one body the Young Women's Christian Associations of the United States; to establish, develop, and unify such associations; to participate in the work of the World's Young Women's Christian Association; to advance the physical, social, intellectual, moral, and spiritual interests of young women. The ultimate purpose of all its efforts shall be to seek to bring young women to such a knowledge of Jesus Christ as Savior and Lord as shall mean for the individual young woman fullness of life and development of character, and shall make the organization as a whole an effective agency in the bringing in of the kingdom of God among young women.

The "preamble and purpose for local associations" is quoted herewith:

The Young Women's Christian Association of ———, affirming the Christian faith in God, the Father, and in Jesus Christ, his only son our Lord and Savior; and in the Holy Spirit, the Revealer of Truth and source of power for life and service according to the teachings of Holy Scripture and the witness of the church, declares its purposes to be: (1) To associate young women in personal loyalty to Jesus Christ as Savior and Lord, (2) to lead them into membership and service in the Christian church, (3) to promote growth in Christian character and service through physical, social, mental, and spiritual training, (4) to become a social force for the extension of the kingdom of God.

Qualifications for eligibility to affiliation are stated as follows:

1. For Electors: Any woman or girl of the community, over eighteen years of age, may become an elector in the Association provided she makes the following declaration: "I desire to enter the Christian fellowship of the Association. I will loyally endeavor to uphold the purpose in my own life and through my membership in the Association."

2. For Board Members: Members of the board shall be chosen from the electors of the Association. Three-fourths of the members of the board, including three-fourths of the officers of the Association, shall be members of churches eligible to membership in the Federal Council of the Churches of Christ in America.

3. For Delegates: Three-fourths of the voting members of each local delegation at the national convention must be members of churches eligible to membership in the Federal Council of the Churches of Christ in America.

Any student Young Women's Christian Association may be admitted to membership where the Constitution embodies the following provisions:

Purpose:

The Young Women's Christian Association of _____, a member of the Young Women's Christian Association of the United States of America, and a participant in the World's Student Christian Federation, declares its purpose to be

"We, the members of the Young Women's Christian Association of _____, unite in the desire to realize full and creative life through a growing knowledge of God.

"We determine to have a part in making this life possible for all people.

"In this task we seek to understand Jesus and to follow him."

The business and industrial memberships have ideals for their programs which are in tune with the purpose. They are, for the Business Membership:

a. To give to the business and professional membership of the Y.W.C.A. a deeper sense of the potential possibilities of a united spirit of fellowship and creative endeavor; to contribute to the deepening of the spiritual life of every participant; and to further such a mobilization of this group in the membership as will help

each one to be a more active supporter of the great moral and social issues of the day; all with the hope that out of their experience as business and professional women may come a contribution that shall make real and shall extend the Christian way of life into every realm of community and world activity.

b. To consider ways by which they may take a more responsible part in the life of the whole Association.

The Industrial Membership states:

We are organized to be a movement of industrial women of the Young Women's Christian Association, to try to permeate the womanhood of industry with a Christian idea and to help to build a Christian order; to try to educate public opinion by our own experience as to what the needs of that order are and as to the conditions today which must be changed if we are to give to women the fullest kind of life.

Program and Procedure.—The departments or divisions mentioned above as part of the organization and administration of the Y.W.C.A. reveal the program, for each manifests a purpose or idea of the Association. In its earliest years the women members were interested in working for the employed girls, the girls who were without homes, but today all are working with each other for the common cause of the betterment of womanhood throughout the world. The Y.W.C.A. member may associate herself with the Industrial group, the Business and Professional group, the Student Council, the Foreign group, or the younger girls' department, wherever she feels her interests lie. Or she may have the privilege of classes, gymnasium facilities, employment or vocational guidance for a nominal fee and not associate herself with any special group. A round of social events for all members, irrespective of group, offers throughout the year an opportunity for members of one group to become acquainted with members of another and for all to be widely acquainted with the Association program as a whole.

Realizing that education is fundamental to progress in good character, an Education group is often included in the

Y.W.C.A. program. At one time the New York City Y.W.C.A. had a school called the Warner School in honor of Dr. and Mrs. Lucien C. Warner, who were active on the educational committee for many years. Early in its life the school offered classes in cooking, millinery, sewing, household arts, but later it added commercial subjects and cultural or leisure-time activities. Today classes are formed by the Y.W.C.A. itself to meet any apparent needs. Vocational counsel is available to all who wish it and a program of social events, outings, week-end trips, banquets, dances, etc., is carried on through the year. Continuous club groups as well as interest groups offer free rather than formal education.

More important than the question of classes, however, from an educational point of view is that of the whole attitude of the Association toward the newer educational processes. An historic study of the methods by which the Y.W.C.A. does its work displays quite as significant an evolution as a corresponding study of the goals and objectives of its programs. In fact, its very method of work has come to be considered an unwritten part of its purpose and reason for being. In the early days programs were evolved out of the minds of leaders who sought through various means to impress upon the members the desirability of objectives which these programs were aimed to accomplish. Even though the objectives were in most cases good, the educational lag between the leader and the led came to be more and more apparent. The very way of expressing failure in program making, "This or that program is not getting over," seemed to point to the major reason for the failure; it was being laid down on a group which had not yet come to any awareness of its need.

Leaders in the Y.W.C.A., therefore, joined heartily in the experimentation of educationalists which has produced a new set of educational principles for the guidance of program makers. These new principles rest upon a fundamental assumption that programs, if they are to have any

real effectiveness, must evolve from the need of the group and that the group itself must give expression to this need as its members see it and in terms that they themselves will recognize.

The turn from programs laid down from above to programs educed from and desired by the constituent groups was more swiftly understood by the Y.W.C.A. and more widely accepted than in other similar organizations because the principle that underlay this change in program making coincided with the rock-bottom objective of the organization—to associate women and girls of varied experiences in carrying out a common purpose.

Although the achievement of the organization in so inverting the process of program making is to be found in varying degrees in its diversified expressions throughout the country, it can be said that the whole organization is aware of this new trend and that changes from the old to the new basis of work are in process throughout the movement.

This change was first noted in work with industrial girls and the progress of program making in this field corresponds with the growth of self-consciousness among this group of women workers, who are part of the labor movement. Today this group of members furnish to the total movement a kind of finder of the problems in industrial life to which the total movement gives its attention. The result is that this group of members have not only the satisfaction of producing their own programs keyed to needs of which they themselves are aware, but, in addition, the satisfaction of feeling themselves part of an organization which, on occasion, shares their social responsibility for changing conditions which work against their highest interests.

This new principle of program building has produced a new solidarity among the members. From its operation in the day-by-day life of the organization result those intangible values which make the Y.W.C.A., in increasing reality, a fellowship.

This fellowship of women and girls of varied experiences finds national expression in the biennial conventions of the organization. In these conventions the process of work is such that the members of the organization are able to formulate programs of study and action which help to determine the program emphases in the local associations and set the task of the National Board in the succeeding two years. In 1932, by means of a careful census of the dominant interests of groups of members in the months preceding the convention, the program was set up to include discussions of the significance of these interests and the presentation of data which might serve as a background for discussion and decision. The findings of the working groups of the convention were reported to the total convention and out of them the delegates formulated a program for the ensuing biennium. This program was not mandatory upon the local associations; rather, it was a set of goals which local associations used as a measure for determining their practices. It is generally recognized that the organization can, through its national administrative machinery, move more swiftly toward these self-determined goals than can the local associations. Experience shows that the convention actions are progressively realized in the work of the local units, and that they are more effectively carried out if a local association faces realistically the conditions within its own community and builds slowly upon them.

This process of work, based upon an understanding of the best practices in educational methods, has within it much more than the demonstrated values that it has brought to the organization itself. Women and girls are slowly being trained through their participation in the work of the Y.W.C.A. for the difficult business of citizenship in the institutions of democracy. From this point of view the very process of work of the Y.W.C.A. can be said to be one of its major reasons for being.

Training in international work has an important part in the Y.W.C.A. training system and appears in its most intensive form in the presence of comparatively large delegations of Y.W.C.A. members at the Cause and Cure of War conferences, regular representation at the Williamstown Institute of Politics, and so forth.

To trace world interest through the rank and file of Y.W.C.A. membership is a fascinating study. The presence in the membership of women and girls of Negro, Indian, and other races heightens the general awareness of the interracial relationships which border so closely on international problems. Y.W.C.A. leadership includes 159 "nationality secretaries" who work among immigrant or foreign-born groups in Y.W.C.A.'s. Contact with foreign students studying in this country is another enriching experience. In addition to the 74 American secretaries working in other countries, there are about 400 women now back in this country who at one time or another have had that foreign experience under the Y.W.C.A. All of these membership connections combine to make a sort of "home-spun internationalism" throughout the fabric of Association life.

Each separate membership group has its own characteristic approaches to world affairs. Girl Reserves, the younger members, cooperate with the churches in the "world friendship projects among young people." They weave world interest into all of their programs, and when in 1931 the fiftieth anniversary of work with younger Y.W.C.A. members was celebrated, one of the high points was the cabled or written greetings from the girls of many other countries where there are Y.W.C.A.'s. The business girls hold a "nation-wide banquet" every spring in which international interest always plays an important part; and they approach the world concerns of the Y.W.C.A. with the discerning viewpoint of those directly involved in the world economic order. The business girl who came flying into a Y.W.C.A. lobby in the fall of 1931 and extracted a

disarmament petition from her compact, with the story of how she had argued disarmament with her boy friend at a barbecue, is a typical piece of local color from that group. The industrial members also bring to this realm their occupational knowledge of a world life. In no membership group is international interest stronger than among the rural members of the Y.W.C.A. The largest number of petitions to the World Disarmament Conference came from a rural district branch.

In the Y.W.C.A., as in the Y.M.C.A., physical well-being is recognized as an asset in the building of character, and a department of physical education is maintained wherever possible. Usually every city building is well equipped for medical examinations, for remedial advice, and for a round of athletic or gymnastic activities.

Because homelike surroundings are imperative in every woman's life, the Y.W.C.A. offers usually in city organizations a home which affords protection, comforts, and, usually, refined surroundings. Cafeterias or dining facilities are also maintained. Everywhere the Y.W.C.A. is known for its availability as a safe home for the strange girl in the strange town and as a home of Christlike spirit.

The Y.W.C.A. consciously purposes to help each girl to attain the kingdom of God, but it also aims and works to make that kingdom more evident in the world about her. Realizing that certain legislation is leading to the attainment of this end, it works definitely for the passing of certain laws. Nearly seventy-five years of experience have made its judgments sound and the voice of the Y.W.C.A. is respected in assemblies or lobbies. Early in its life its work was with factory girls and today it may be partly due to the influence of the Association that peaceful legislative procedures and constructive methods have brought about the reforms in working standards and conditions for which the Association's first groups prayed.

The Association while discussing all issues broadly and fairly does take a definite stand on certain social or economic

questions which are of interest to womanhood or girlhood. Its committee chairmen, its executive secretaries of the various divisions are consulted by government or state committees, the press is interested in its opinions, and churches, social welfare organizations, and women's clubs look to it as an authority on questions of women's welfare.

Perhaps one of the most important of the present activities relates to its work with the younger girls, commonly known as the Girl Reserves. This is a division of the Y.W.C.A. for girls of twelve to eighteen years of age. International in its aspect as a member of the world committee of the Y.W.C.A., the unit of the movement is the city, town, or rural community. "Its purpose is to make a contribution to the life of the girls, to set free the ideals and convictions that help her live as a Christian of her age, to aid her to grow through normal activities into the habits, insights, and ideals which will make her a responsible, eager woman." The Girl Reserves are grouped according to their age, school grade, or business. There are some clubs of high-school girls, some of grade-school girls, some of young business-school girls, some may be gathered from the continuation or part-time school, or some may be members of the same Sunday school or church or of several church groups. A club uses the local Y.W.C.A. gymnasium and pool equipment, the roof for dancing and skating, and the many usual social possibilities in the Y.W.C.A. It is free to build its own program and constitution, to write a purpose of its own expressing the substance of the accepted purpose of the Girl Reserve movement. Girl Reserves may be found in communities where no local "Y.W." exists, in which case they are directly under the National Council. A local council of women is also affiliated with such a club.

The Girl Reserves has accepted the blue triangle in a circle as its insignia and symbol and the cadet blue tie with white middie and cap and navy blue skirt or the white dress as its uniform. The blue triangle within a circle as a pin

or a sleeve emblem symbolizes the aims of the movement: the spirit of service and growth, the value of knowledge, and health as a means to good character, and the circle of friendship.

The Y.W.C.A. has realized from the beginning the importance of doing well this work with girls of the adolescent age, and it is constantly studying the latest theories and methods, the last word in psychology or philosophy in order that its procedure may be as nearly perfect as possible. The Association believes its best contribution to girlhood may be through providing opportunities for the natural contacts and association with persons of different ages, nationalities, and backgrounds, in order that the girls may be more socially conscious.

Philosophy and Method.—In its work with the Girl Reserves, as in its other departments, the Y.W.C.A. leaders start with the girl as they find her, meeting her present interests with some activity, some opportunity of fellowship and service. In one city a large number of girls became interested in the Industrial Department through an inter-factory basketball league. Some others were interested in learning to make Christmas gifts. Some girls may come to an association for help in finding a room or a position; others to assist in projects, as the producing of a play. They may come through an interest in the summer camp. Coming in for one activity, they find others in the association in which they become interested and so they grow in their interests, fellowship, and service to their community.

The Association is aware of the girls' normal need for right companionship with boys or men. Girls of all ages and groups are given social opportunities to meet men. Usually these men are accepted at the association parties on recommendations of their church, school, or their own Y.M.C.A. membership. Joint outings, dances, and parties are fostered and enjoyed.

The Association recognizes that the ability to govern, even to govern oneself, comes through practice in responsible

citizenship, so it encourages the groups to plan their own programs, to be self-governing units. Through conferences one unit may meet other groups, perhaps of another race, of another vocational life, or of another age, and thus each group has experience in social adjustment in seeing the other group's viewpoint. So in the meeting of each situation as an educational experience the girls grow in grace and character.

The code and quest of the Girl Reserve describe her philosophy:

SLOGAN

To face life squarely.

PURPOSE

To find and give the best.

CODE

As a Girl Reserve I will try to be:

Gracious in manner

Impartial in judgment

Ready for service

Loyal to friends

Reaching toward the best

Earnest in purpose

Seeing the beautiful

Eager for knowledge

Reverent to God

Victorious over self

Ever dependable

Sincere at all times.

I will do my best to honor God, my country, and my community; to help other girls; and to be in all ways a loyal, true member of the Girl Reserves.

QUEST

Everywhere, always, in sunshine, in shadow, in joy, in dis-

appointment, in success, in defeat—we, the Girl Reserves, follow the Gleam. If once we fall, we rise to face the light; if once we fail we fight again to win; we cannot be lonely—we stand together. From North to farthest South, from East to distant West, ours is the surest Quest. We know the One we follow.

The Y.W.C.A. has summarized its educational philosophy with regard to work with younger girls in these words:

The name Girl Reserves has two very significant and beautiful meanings: First, a Girl Reserve is one who is constantly storing up—placing in reserve—those qualities which will help her to take her place as a Christian citizen in her home, her school, her church, and her community. In the second place, the Girl Reserve movement represents the reserve force of the Young Women's Christian Association. It is this second meaning of the name which differentiates Girl Reserves from all other club organizations for girls which have similar programs and similar ideals, but which have an active part in a girl's life only so long as such a particular type of club program appeals to the girl.

Individual guidance records concerning each member are kept by some secretaries who note thereon the growth of the individual through increase in number of appreciations, through cultivation of new skills or interests, or through developing effectiveness as a member of the group.

Motivation and Rewards.—The Y.W.C.A. finds on the whole that the present method of starting with each girl at her point of interest assures a significant motivation to the girl. She rejoices in the opportunities to develop the interest and is stimulated to continue in her interest by her contacts with others in her group. Generally it is found that no rewards or honors are desired by the girls—each finds in her own accomplishment the satisfaction which spurs her on to further effort. However, the flexibility of all programs permits a leader to use her own discretion in regard to her methods. The amount of motivation is in direct proportion to the amount of satisfaction each girl finds. Wise leadership sees that there is a rich program, an excellent equipment, an intelligent appreciation on the

part of the girls themselves, and results usually prove satisfactory.

But, further, there is here as in early days a religious motivation which inspires in each member an enthusiasm and a desire for the "life abundant," and one cannot measure the power of devotion, faith, and religious zeal, particularly when it moves in the hearts of young people. There is no demand made that a girl shall devote herself to any particular church or creed or attend any religious meetings, but there is in the hearts of the leaders an appreciation of the power of prayer and example and through their faith others are also inspired.

Evidences of Success.—The Y.W.C.A. has stood the test of the years and today in fifty countries it is influencing the lives and environment of millions of girls. Its splendid centers and its effective leadership are for good throughout the world. Specific legislation both national and international may be pointed out as the result of the Association's work. Some of the most important of these are the following:

The Association has shared in the promotion of better industrial conditions, in efforts toward international friendship and peace, in the opening of educational opportunities to women, in the promotion of better use of leisure for young girls; it has attempted to find out how and to what extent you can influence the character of girls by directed use of leisure time; it has made a study of the need and effect of adult education for rural women.

Many organizations and service procedures today owe their origin largely to the Y.W.C.A. The Travelers Aid Society was fostered in its beginning by the Y.W.C.A. The Women's Foundation for Health, formed for the purpose of correlating the health activities of various organizations in a program emphasizing the positive phase of health, was fostered for its first three years by the National Board. The present National Federation of Business and Professional Women's Clubs is a result of a meeting called

and financed by the War Work Council of the National Board in July, 1919. A grant of \$15,000 continued the financing of this organization for some time.

The summer school for industrial workers has had the active cooperation of the Y.W.C.A. In 1921 when Bryn Mawr opened its first school, Mrs. Robert E. Speer, president of the National Board, and Miss Florence Sims, its industrial secretary, were members of the first organizing committee called by President Thomas. Both were very active in the financing and building up of the school.

In 1911 the National Board of the Y.W.C.A. in the United States organized the first International Institute, a branch of the Association devoted to the protection and general welfare of immigrant girls and women. In June, 1920, resolutions were adopted at the World Conference at Stockholm which led to the establishment of a secretary of immigration in the United States and Belgium, Czechoslovakia, and France, and the establishment of a research and information bureau. Recommendations of this bureau have been based on careful, accurate study and have been lodged with the International Labor Bureau, the Social Welfare section of the League of Nations, the International Red Cross, and the World's Committee of the Y.W.C.A. They have served as a foundation for constructive social service and far-reaching changes in the care and handling of human beings in transit between countries. In October, 1924, a new organization, known as the International Migration Service, was effected as a result of the cooperative action of the World's Committee and the National Associations of the Y.W.C.A.'s in seven different countries.

38. TOC H

Toc H is a world-wide fellowship of men over sixteen years of age, an everyman's club which seeks the continuance of the spirit of good fellowship and service as it was expressed during the World War at Talbot House in the Ypres Sector, Belgium. International headquarters, 47 Francis Street, London, England.*

History and Growth.—July, 1915, marked a period in the World War when gruesome new devices of terror were tried in order to strike courage from the heart of the British and Belgians. It was then that poison gas and liquid fire first appeared. A whole company perished in ten minutes. A counterattack was made by the English but in it fell a young Oxford student, Gilbert Talbot by name, the son of the Bishop of Winchester, much loved by his fellows and his family. A week later a brother crawled out into no man's land and brought his body back for burial in Sanctuary Wood, the "most pitiful parody of a wood or a sanctuary in Europe." But "that was not an end—rather a beginning, for in the following December Talbot House, the most loved spot of thousands of men," was opened and Rev. P. B. ("Tubby") Clayton, a chaplain in the Sixth Division and friend of young Gilbert, was placed in charge.

"From the day of its opening until the end of the war the House and its chaplain stood as almost the sole permanencies among the moving tides of war." Through all the vicissitudes Talbot House grew in fame and influence until it became a household word along the allied line. At first it was called T.H. but finally the signal corps gave the T its telephonic signal code name of Toc. So it became Toc H,

* Temporary United States address: In care of Pryor Grant, Boys Bureau, 105 East 22d Street, New York, New York.

a bit mysterious as names often are to those who have not lived so as to know the real meanings.

Over the door was the sign, "All rank abandon, ye who enter here," and so the "Aussie," the "Canuck," the "Doughboy," and the officers of high command were just friends there. Lord Cavan, who was in charge of that area, loved the place and a young grenadier officer on his staff, the Prince of Wales, there began those friendships which have made him the never failing friend of Toc H.

There was much good humor, great happiness, and a sense of home in that house—pictures, carpets, teacups, comfortable chairs, a library and books, real books, not about war or "morale." And, upstairs, the "upper room." A sign, "Come upstairs and risk meeting the chaplain," invited one up. In the upper room was the Carpenter's Bench, and above it the One who gave all for all men. The simple peace and quiet of that room made it the sought sanctuary of many men who loved it and its Padre. In a paraphrase of the words of Kipling,

What shall they know of Talbot House
Who only the ground floor know?

And when the last tide of battle had passed, the better things that Talbot House had kept alive lived on in the hearts of these men who had sought it often, and they resolved that its message should go out into all the world. So Toc H became a living, lasting spirit of service.

Today the original Talbot House in Belgium is still a sanctuary to travelers to the war areas, but its spirit is that of a memorial. The chief spiritual home of Toc H today is the beautiful Toc H chapel, the Lady Chapel of All Hallows, Barking by the Tower, the oldest church in London. For it is to this church in the midst of old London that the beloved Padre, "Tubby" Clayton, accepted a call at the close of the war. And it is here that, inspired with a new spirit of service, he and friends dedicated the Lady Chapel to Toc H that those who also would serve in the new fellow-

ship might find here "that bread which cometh down from heaven" to strengthen them daily.

In this chapel of the medieval crusaders (for from here Richard the Lionhearted went forth), is the shrine of Toc H, dedicated to a crusade of the "spirit greater still." Amid its symbolic beauty are many simpler but pathetic personal records of that aristocracy of comradeship. On one side of the altar stands a finely wrought bronze casket, designed by Major Alec Smithers, F.R.I.B.A., and unveiled by the Prince of Wales, and through the lacework of its sides is seen the Toc H Lamp of Maintenance, known as the "Lamp of the Prince of Wales," for it was given by him in memory of his personal friends who fell in the war. From this central lamp is lighted each new branch's "lamp of maintenance," whenever the services of the new group win this as an award. The arms of each new branch are placed in windows left open in the lacework around the casket.

On the floor of the sanctuary before the altar lies the "Mortuary Sword," with its blade pointing eastward, symbolic of eternal prayer for the peace of the nations. Around the walls are pictures, letters, remembrances of the "Elder Brethren" and among them the words of the Prince: "We must all lend a hand in helping to build Toc H because Toc H itself is a power house for helping others."

At noon or at nightfall after the business day is done, there come here those who would seek the spirit of peace, of fellowship, of service. "Tubby" Clayton is there to give good counsel, comfort, and cheer. Indeed everywhere about the church, even under it in the little old Roman crypt so lately discovered, there are signs or sayings made strangely merry by the quaint humor of his phrasings.

Today there are branches and houses called "Marks" in many countries, in England, Canada, Australia, South Africa, Belgium, Newfoundland, Ceylon, Chile, and Palestine, India, China, Egypt, South America, New Zealand, and the United States. Lately Germany has started a

group. In the United States there are larger groups and "Marks" in Washington and Philadelphia, and smaller groups in Baltimore, Boston, Burlington, Vermont, and New York. A total of more than 800 branches represent 35,000 members the world over. Nowhere is it merely a veterans' organization, but rather a youth movement. After the armistice the survivors set themselves to the task of insuring that some great, ennobling, and beneficial influence in men's lives should emerge from the crucible of the war's sacrifice and suffering. They invited the best of their younger brothers to share their fellowship and their purpose, challenging them to join in the great adventure. There is also a sister movement known as the "League of Women Helpers."

Organization and Administration.—Today in London and wherever it is possible or the means are forthcoming, a House ("Mark") is the center of the fellowship that Talbot House stood for through the war. Letters of "Elder Brethren" or their swords and helmets may mark the rooms, and within, a spirit of free good will and service brings inspiration and cheer to all who gather there. Here, as in Talbot House, the Padre and his spirit of good will, of humble service to all, make him beloved. The management of the House is in the hands of the members and of the guests who live there under the direction of the House Warden. Each house is self-supporting. Of course all members do not live in the House, but weekly, on guest nights, they and any prospective members meet for supper. A secretary keeps all posted as to their own branch meetings and the current events of others.

Originally Toc H was of the Church of England, but it is now an interdenominational movement. Today each group has a Padre, and, wherever possible, a chapel. But the chapel is closed on Sundays that men may go to their own individual churches. In certain geographical areas full-time paid Padres and secretaries are employed when proper men can be found and endowment funds are available.

The organization of a group is undertaken slowly. At first a small group is formed. After a real test of stability, unity, and work this may be made a branch and awarded a "lamp of maintenance," which is lit thereafter with a simple ceremony at each meeting.

Men from age sixteen upward who are in sympathy with the aims and objects are eligible for membership. Their application is filed by themselves but their membership must be proposed and seconded by members. A period of probation is required of each applicant before full membership is granted.

Similar rules govern membership in the parallel society for women.

Program and Procedure.—Toc H is not an organization offering a program or seeking activities of service for itself or its members for their own physical or social betterment. Toc H is an organization which seeks to serve other organizations or institutions. Therein lies the task of its important executive, the "Job-master." The Job-master for each group or branch knows his men and the services they can give to their communities, so he assigns the jobs. Boy Scout troops are supplied with leaders; hospitals, charitable organizations, boys' clubs, are all assisted. Jobs the most ordinary and jobs the most extraordinary for the good of others are being done wherever a group or branch of Toc H exists.

So definitely is this spirit of service to others a part of the Toc H program that it soon reaches every new member. One such, after enjoying the fellowship in a branch, suddenly ceased coming and did not appear at meetings or around the game tables for a long time. At last he returned and the director greeted him cordially, "But where have you been, and why did you leave us so suddenly?" said he. "Well," the young man explained, "I knew that all of us were supposed to do something and I thought there was nothing I could do. But one day as I was driving my truck past the Lepers Hospital, I thought to myself, 'I

wonder if anyone ever calls on those poor things in there to cheer them up.' So I went in to ask. The keeper looked at me in surprise. 'Why, no,' he said, 'you see it's not anything that folks like to do.' So I've been going there twice a week since then. If that's all right, I guess I'll be coming to the chapter after this." He did not say that he had been giving up two afternoons of polo to do this. This was found out later. Toc H means essentially the sacrifice of something for the good of others.

The voluntary services of Toc H members throughout the world flow in two main streams: (a) "stretcher bearing" work for the sick, the disabled, the blind, the lonely, the down and out, the crippled or neglected child, the boy or man in prison or just out of it; (b) "sheep dog" work towards boys and younger men in clubs, camps, classes, Scout troops, Brigade companies, and so on.

The origin and history as well as the administrative policy bespeak the simplicity of the program and procedure of Toc H. Indeed the very simple life of One who walked and talked with his friends and found pleasure in service to them is the pattern. It offers to those who today would give service the fellowship of others equally inspired.

Its meetings are opened by a simple ritual, a time of darkness and silence during the lighting of the "lamp," the symbol of Toc H. Then the members say:

With proud thanksgiving let us remember our Elder Brethren—
They shall grow not old as we that are left grow old,

Age shall not weary them, nor the years condemn.
At the going down of the sun and in the morning,

We will remember them.

It is a simple ritual in memory of those "Who held high the torch"; and in rededication to the "task yet before us." The rest of the evening may be given to a talk and a discussion concerning some social, civic, or economic problem, while the members are gathered, informally sprawled on the floor, smoking and at ease. Men are expected to speak

frankly and sincerely. "Don't stand up and make speeches, sit down and talk sense" is a slogan.

"Toc H is pledged to study local conditions, civic, social, religious, and to challenge the generation to seek in all things the mind of Christ." It is to listen hospitably and humbly to everyman's story and help the truth to prevail.

At the end of each meeting those who wish may go into the "upper room" before seeking home or rest. One should not gather from this that a self-righteous atmosphere prevails. Indeed Talbot House was famed for its good humor. Today "jollity," wit, an intimate friendly atmosphere are encouraged. A bulletin board keeps in view an ever changing array of good jokes. Over the register may be a sign, "Put your name here, else how can we return your umbrella or trace our silver spoons?" "Tubby" Clayton, the Padre of Talbot House, and still the leader of Toc H, is "Tubby" to all who know him, and other Padres in Toc H are "that kind."

Philosophy and Method.—"It is a comfort to know the new outlook on life and humanity which characterizes our generation will really be voiced by those who remain all the more ardently and passionately because of those that this war has and will render silent. Here indeed is death become creative." This is a quotation from the Diary of A. W. R. Don, who died September 13, 1916. So the spirit of Toc H was born in the hearts of those who have gone before and so it lives on in the words of those who founded it in America in the spring of 1925.

We who attest this statement first made at Philadelphia on April 8th, 1925, are a small body of younger men and women of American birth and upbringing. Tonight after much discussion, and even now beset with a full measure of that hesitancy with which so small a number must approach so great a task, we stand, and stand together. Our one deliberate confidence is in the Holy Spirit, Who disdains not small beginnings and derides not human weaknesses.

To us the Christian faith possesses an essential beauty, wholeness, and simplicity. The crux is daily to proceed upon it with holiness and good humor; and so in our working, week-day lives to be more bold about God's business, His drummers in the Fair of Vanity.

"Toc H is definitely out to dispel the ignorance which exists between classes. It does not, and cannot, remove the distinctions, but it can help to remove the mistrust which is so often created by those distinctions," says headquarters, and to this end it urges that the membership unite in its fellowship men of all vocations and ranks, remembering that real worth is not observable from exteriors, and choosing "simply for character, however clothed."

Toc H was started as a peace-time movement in recognition of the high qualities in men and women called out in the service of war but at other times generally left unchallenged and unutilized. Its purpose is twofold: (1) to help in creating a social order that is of the highest good, and (2) to develop the personal and spiritual qualities of those who attempt it. Its method is indirect; to get men to gain, through service to others, an experience of unselfishness and thereby grow increasingly in the maturer qualities of social-mindedness and spiritual being. It offers nothing to its members but the fellowship of others who serve. It asks of men a giving of self to human need.

Its ritual at the lighting of the lamps recalls to mind the "Elder Brethren." Its "main resolution" expresses the underlying purpose of the movement:

THE MAIN RESOLUTION

Remembering with gratitude how God used the Old House to bring home to multitudes of men that, behind the ebb and flow of things temporal, stand the eternal realities and to send them forth strengthened to fight at all costs for the setting up of His Kingdom upon earth; we pledge ourselves to strive

To listen now and always for the voice of God.

To know His will revealed in Christ and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our family, and toward this end—

To think fairly; to love widely; to witness humbly; to build bravely.

39. CHRISTIAN QUEST IDEA

The Christian Quest offers a cooperative enterprise among Protestant youth agencies and a program of materials for youth and its leaders which may be used by any organization in the charting and working out of good character. Headquarters, Director of Young People's Work, International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

History and Growth.—For many years the churches have fostered Bible study lesson materials. Although these were widely used, it was found that their practicality was largely in the field of study and appreciation of the Bible but that "they proved inadequate as means to develop a complete Christian life." At the same time certain club programs or procedures, sponsored by lay groups, were being introduced in the Sunday schools and were finding hearty acceptance. Among these the Boy Scouts, the Y.M.C.A., the Y.W.C.A., Girl Scouts, Camp Fire Girls, and Trail Rangers were very prominent. A number of attempts were made to effect a cooperative enterprise among the various bodies. Finally the Sunday School Council of Evangelical Denominations appointed a committee on program for adolescent boys and girls. After a few years of work and good results this committee became a subcommittee of the reorganized International Council, Committee on Education. In December, 1924, the Committee on Education appointed a Joint Committee on Young People's Programs. Its report of 1925 suggests, in the main: (1) The necessity for a new start in building a youth program; (2) that this include the Y.M.C.A., Y.W.C.A., and the Young People's Society movements; (3) that an entirely new committee work out the program on this basis. There was found a

new committee of leaders from the International Council, the Y.W.C.A., the Y.M.C.A., Girls' Work Board of Canada, United Society of Christian Endeavor, the Epworth League, and the Baptist Young People's Union.

In 1928 the committee proceeded to pool the resources of all, to provide unified pamphlet material, but largely to study and determine those essentials through which character may be developed. It selected the names "Pioneer" and "Tuxis" for intermediate and senior ages respectively, outlined the programs of these, and gave all the name of the "Christian Quest Idea" with a subtitle, "Youth and Jesus' Way of Life."

Organization and Administration.—The International Council of Religious Education is a cooperative federation of 39 Protestant denominations and 57 state and provincial councils in North America. It represents an enrollment of 21,000,000 Sunday-school pupils. Among these, some 1,200 interchurch young people's councils exist. The conferences conducted by these councils, on a state, county, or community basis, usually include 50,000 active officers and delegates and thousands of voluntary attendants.

A president, treasurer, chairman of the executive committee, chairman of the Board of Trustees, a general secretary, and seven directors, assistants, and research workers are the active workers at headquarters. There may be in addition county superintendents and community superintendents who assist in the work and cooperate with the International Council. The work of the Christian Quest is under the direction of the Director of Young People's Work.

The Council provides for the development of its cooperative young people's program through:

1. The staff of the Young People's Department of the International Council.

2. The Committee on Religious Education of Youth, which is a special committee of the Educational Commission and has responsibility in the field of program building.

3. The Young People's Work Professional Advisory Section, which is made up of the employed leaders of young people's work in state councils, denominational boards, and other cooperating agencies. This provides for an annual meeting of professional leaders.

4. The Christian Youth Council of North America, which brings together at least once in four years young people between sixteen and twenty-three years of age who are officially appointed as the representatives of the state councils and denominational boards.

Locally the Christian Quest is carried on by an Inter-denominational Council of young people under the direction of a community superintendent. It is recommended that this be composed of two boys, two girls, and an adult from each local church, these to be elected officially, and council members from that church. However, members of the councils are sometimes sent from Y.M.C.A.'s, Y.W.C.A.'s, or schools. The council delegates represent the entire group of young people aged sixteen to twenty-three years. These councils assemble as often as seems necessary in each community to study and meet the current needs of youth. One council planned a Hallowe'en Jamboree for all the boys as a means of preventing destructive street pranks in that community. Another met to plan a study program for young people for the Eastertide. Another found need for leaders for song fests and recreation and worship programs, so they organized a leaders' training class to meet this need. A seven-day institute is carried on annually for such leadership training and a permanent organization representing sixty churches is now active and can offer the services of leaders for many community needs. Community and county superintendents assist the young people in their plans.

Program and Procedure.—It must not be thought that the Christian Quest is a definite organization. Rather it is a "way" any organization may accept. The International Council and the local councils are means available whereby

any church, religious group, or school may promote or get in touch with a cooperative program for social betterment and cooperate therewith.

It offers an all-inclusive cooperative program for youth.

It provides inspiration and training for better work in the local church which such churches could not provide.

It provides interdenominational fellowship.

It challenges youth with a Kingdom vision of Christian service.

It focuses attention and effort of youth upon social tasks of the community which can be met only by joint effort.

It provides an increasing understanding for cooperative movements of the future.

To these ends the council has studied the psychology of youth and developed this program for any group to follow. Realizing that youth goes on quests, seeking to explore life socially, educationally, vocationally, and religiously, it offers a possible guide to such exploring. It suggests an explanation or analysis of self first, a charting of the individual as to his personality and character. It suggests a program to meet the needs thus revealed, in order that youth may find "Jesus' way of life," to "life abundant" as an end. A series of pamphlets describes in detail the activities which will be useful in assisting the group of young people in their Quests. Among these are the following: "Program Suggestions for Group Leaders," "Youth in Cooperation," "How to Study Individual Growth," "How a Leader Proceeds with a Group," "Youth in Debating," "Youth in Camp," "Youth in Dramatics," "Youth in Recreation."

A five point scale chart is offered which may be made the basis for individual analysis. The five points, bad, poor, medium, good, excellent, are to be checked as to eleven fundamental personality factors or "areas of experience": health activities, educational activities, economic, vocational, citizenship, and recreation activities, sex and family life activities, group life, friendship, aesthetic interests, and specialized religious activities.

The leader is supposed to analyze the needs of his individual group members and thereafter plan activities that will meet those needs and develop latent character qualities. The county or community council is a rallying point whereby the needs of the community are studied and met by the working out of such group plans and activities as seem necessary.

Any group may start or any county or community may call a conference and plan its own program, asking help of the International Council if it wishes to do so. The thoughtful care which has been given to the program and pamphlets offered by the council has resulted in making available to these groups suggestions which must save them much time, waste effort, and years of study. The pamphlets include details as to organization, methods, and procedures. The program offered is so complete that it provides suggestions as to right understanding and procedure in all the fields or "areas of experience" of interest to youth. It suggests ceremonials for worship or meetings, it provides programs for worship activities, it offers dramas, debates, or discussions, it offers camp suggestions, recreation and party programs, and finally it asks of each group reports of such a nature that these may be used as basis for further revision of the pamphlets and procedure.

Philosophy and Method.—The title, "Christian Quest," and the subtitle, "Youth and Jesus' Way of Life" were the result of the combined vote of many young people between the ages of twelve and twenty-three. The four ideas which the young people wished most to include in the title were those related to "Quest, Christian, Youth, and Way." There seemed to be in the word "quest" a particular charm. "For go on quests they will, these youths of our day. . . . Shall they go forth on a pagan or Christian quest, seeking a pagan or a Christian society, finding a pagan or Christian answer to our problems of race and war and social strife?"

This is the question which the "Christian Quest" tries to answer. Through the aid of psychology and psychiatry, by

the study of the best in philosophy and theology today, the committee has worked out a plan, practical, scientific, yet religious. It is based on the belief that the Christian religion has a definite social aspect and a definite contribution to the interests of youth. It promotes the use of group organizations and community cooperative projects as the means for developing personalities of good character, with techniques of right social adjustment.

Motivation and Rewards.—By the use of the individual chart the leader is able to adapt the plans for the group activity to the needs of the individuals. The underlying philosophy is that the curriculum or program of a group is the actual activities and interests in which it engages and that these are most fruitful as they are built upon specific needs, problems, and interests. Actual contacts with practical problems are brought about by these activities and the desire to solve these problems is the motivation which is usually successfully stimulating. Ideals and life principles are explained and lend inspiration and understanding to the motivation. No awards or recognitions are included. The interest of youth in the projects that the group itself initiates and the pleasure which the group finds in carrying out the plan seem to be satisfaction and reward.

Evidences of Success.—Perhaps the growth of the circulation of its materials may be evidence of the usefulness of the committee's program. A circulation of 50,600 in 1928 was increased to 160,647 pamphlets in 1931, and its "charts of individual growth" and "my task" cards increased from 20,000 to 59,844 in the same time.

40. THE PI CHRISTIAN FRATERNAL ORDERS

The Pi Christian Fraternal Orders is organized to create and develop Christian fraternalism in its simplest and most effective form in all Protestant denominations in all nations. The orders include: the Junior Pi, Order of Tarsus, for boys age twelve to fourteen, and the Order of Palestine, for girls of that age; the Kappa Sigma Pi, or Modern Knights of St. Paul, for boys age fifteen to twenty-one, and Phi Beta Pi, or Faithful Friends of the King, for girls of these years; the Delta Alpha Pi, or Followers after Paul, for college men; Sigma Beta Pi, a senior fraternal brotherhood for church men; and Lambda Lambda Pi, or Lincoln-Lee Club for all Protestant men. Headquarters address: 2326 Auburn Avenue, Cincinnati, Ohio.

History and Growth.—Kappa Sigma Pi, the first of the orders, was born out of the experience of a pastor, David H. Jemison, and a Sunday-school class in Columbus, Ohio, in 1905. This pastor and his class of boys worked out the plan "to suit boys and to harmonize with the Scriptures and the history of the church." Several chapters were organized in the first four years but no printed matter was made available until 1911, when a central office was opened in Cincinnati. By the beginning of the World War over eight hundred chapters had been organized in forty states and seven foreign lands and among twenty-one denominations. In 1912 Phi Beta Pi was started by Mrs. Jemison and by Miss Bertha Beecher of the Cincinnati Missionary Training School. It has been successfully used in many churches in several states and countries. The citizens of Cincinnati presented the organization with the central home, originally costing over \$200,000, which is not only a central office for the organizations but a home

for dependent boys. By May, 1933, 1,333 chapters of the Kappa Sigma Pi and 402 chapters of the Phi Beta Pi had been organized. This growth is so far without systematic paid promotion.

Organization and Administration.—A Grand Chaplain presides over all the chapters. He appoints the Grand Scribe or Deputy of and for each denomination. Under his direction councils are formed by election for each of the orders in the Pi fraternities. These councils consist of two sections of houses similar to state legislatures: a House of Chaplains, adult leaders of chapters; and a House of Delegates, chosen from the membership. The House of Chaplains is presided over by the Grand Chaplain. The House of Delegates is presided over by the Grand Chancellor. The Grand Chaplain has the right to veto all acts of the council that he deems unconstitutional. Any council by majority vote may appeal to the Supreme Grand Council for final decision over the veto of the Grand Chaplain. The Supreme Grand Council consists of the first four national officers of each of the incorporated orders. This Council is the highest court of authority. It elects the Grand Chaplain and hears all charges against the character and administration of the Grand Chaplain. A national Board of Trustees is elected by the Grand Council to hold in trust all properties and to be responsible for the financial interests of the organization.

The method of securing support for promotion and supervision is to form advisory boards. The National Advisory Board members make an annual contribution to the association of \$100 each. The plan also provides boards for each state or "subnational district" which function relative to problems within the district, and the membership fee of not less than \$50 per year is expected of these board members. Each state may have district boards, involving a membership fee of \$25 per year. The board elects an Executive Committee to counsel the Chaplain employed. These authorize the disbursement of

funds provided by their membership fees. The registration fee of the chapter members pays for supplies and the clerical support of the central office. Churches and organizations which apply for charters must give evidence of evangelical purpose and ability to maintain the fraternities' standards.

Program and Procedure.—The purpose of the fraternities is to unite members under adult Christian supervision "to insure their moral safety and train them for Christian leadership and service."

Membership in the junior orders is not prerequisite to membership in the senior orders. The Junior Order for boys, the Order of Tarsus, introduces the boy to the historical spots and stories of the Old Testament through ceremonies, pilgrimages, dramatic performances, etc. The qualities of trustworthiness, courage, self-confidence, and loyalty are sought by this procedure, as these qualities are considered within the comprehension of the group of this age. The Junior Order for girls, the Order of Palestine, travels over the roads of Palestine to learn the lessons and experiences of the Hebrew women and the faith of the Fathers.

The two senior orders, Kappa Sigma Pi for teen-aged boys and Phi Beta Pi for teen-aged girls, include three degrees. Those of Kappa Sigma Pi are based on the life of the Apostle Paul: (1) The Order of Jerusalem, which enters the candidate in the Sunday school; (2) the Order of Damascus, which reveals to him the heavenly vision and commits him to a Christian life; and (3) the Order of Rome, which affiliates him with the church of his choice.

The Order of Jerusalem aims to lead the candidate on the road to Jerusalem where he is instructed in the Pauline virtues, the industry of the tentmaker, the wisdom of Gamaliel, and the courage of the heroic Stephen. Some wholesome fun and varied activities are provided as supplementary to the ceremonies and ritual study.

At the age of sixteen the boy is ready for the Order of Damascus and he travels this road with Saul, as recorded

in Acts 9:1-27. When seventeen years old, if ready, the Order of Rome may be attained. The candidate is first tested as to his religious education and his consecrated purpose to serve humanity. In this initiation he travels on Paul's road "by land and sea," until like Paul he reaches Rome. This is the Apostolic degree.

The senior order for girls, Phi Beta Pi, or Faithful Friends of the King, in its degrees is based on the Scriptures and the experiences of the early Christian church. Here, too, the first degree, the Order of Bethlehem, presupposes Sunday-school attendance. The initiation takes the candidate on the trail of the Wise Men to find the newborn King. The second degree commits to a Christian life and active service among the young people, and the candidates are initiated into the House of Lydia. The last degree is for members of the church. This is the Order of Corinth and the candidates are initiated into the Home of Priscilla.

Beta Alpha Pi and Delta Alpha Pi, the college chapters, and Sigma Beta Pi and Lambda Lambda Pi for adult men, offer a continuance through life of the fraternities' program. All the fraternities are "nonsectarian and interdenominational, definitely Christian, chartered by and working within the church 'to systematically train the young for service and leadership.' The Holy Bible is used as a guide to life."

The fraternities encourage and assist their members in educational vocational guidance problems. Social entertainment is provided with opportunities for wholesome companionship. The civic life of youth is encouraged; anticigarette and antivice activities are supported. Cooperation with courts and social agencies and the provision of homes for teen-age dependents are a part of the program. Clean sports and athletic activities are provided. A camp is maintained and Chautauqua courses are usually made available. A training school for adult leaders is conducted at the central camp during the last two weeks in August.

As each chapter may have six adult members and must have three, this training camp is a necessary adjunct to the procedure.

A chapter of the fraternity may be formed when a group so desiring sends to headquarters, with approval of the pastor or the governing body of the church, a statement of the need and the ages of the boys who are requesting the charter. The application blank when sent to headquarters must be accompanied by the names of the three adult members and by a fee of \$1 per boy and \$5 per adult. When headquarters sends out the new charter it also sends instructions as to how to get into contact with a neighboring chapter to conduct the initiations of the new chapter's officers. These then in turn will initiate the charter members of the new chapter. A handbook of chapter programs, a manual of ritual and activities, and other working materials are sent to each new chapter. Each member receives an official Pi magazine thereafter.

Philosophy and Method.—Realizing that the crime statistics and the records of juvenile delinquency present a challenge to the churches of the country, the Pi fraternities have tried to make available an attractive program for the character development of youth through the practical and vicarious living of Christian ideas. The youth lives these out practically through his deeds of service to the Sunday school or church, and he lives them vicariously by his imaginative travel with Christian or Bible heroes in the ritual and work and study required for his degrees. "The foundation stories of this Pi Christian fraternal order are the teachings of the Scriptures, the lessons of church history, the acknowledged laws of physiology, psychology, and sociology." All the activities, however, emphasize the cheerfulness as well as the inspiration to be found in Christian fellowship.

The desire of the youth at this age to find group contacts which demand their loyalty and service, to find protection

as well as expression through a fraternity or society, to find a common interest and exclusiveness are all dominant. The church, the club, or the school which uses these desires constructively finds them a powerful motivation.

Further, youth at this age usually appreciates some adult guidance. It wants and gladly turns to wisdom whenever it finds such given in the spirit of brotherhood. So the adults in the Pi fraternities are a necessary and acceptable part in the eyes of the boys and girls.

That youth is looking out at the universe around him at this age and wondering about it is commonly accepted. That he turns to find some philosophy or religion to explain it all and to direct his pioneer steps is also well recognized. So the Pi fraternities attempt to bring the young people in personal contact with heroic pioneers in the Old Testament and Christian philosophy that they may find in this an answer to their wonderings and a love of the religion these pioneers courageously manifested by their lives.

It is wise that the complete program of the Pi fraternities cares for the youth prior to the teen age and also after the teen age. The young people are thus provided with a continuous program, and respect for the worth of the fraternity is enhanced also by the fact that adults are similarly organized and striving toward the higher goals.

It is of help to each order that there is a parallel one for the other sex group. Particularly is this true for the teen-age groups—Kappa Sigma Pi and Phi Beta Pi. A certain amount of inspiration and motivation will doubtless continually function for each through the realization that the other also is striving toward better ways. Probably at no time of life is the influence of the ideas and ideals of one sex upon the other more powerful. Now if ever the girl and boy are building their ideals and now is the boy or girl quite anxious to appear worthy in the eyes of the other. Physical appeal has not yet begun to try the emotions so powerfully as it does later on. And the boy and girl are

judging and liking each other for the qualities which make for real companionship and worth. Any procedure therefore that in two separate groupings assures the parallel development of the two sexes along similar lines of interest and encourages the social mingling of these two groups in wholesome pastimes is doing much for the youth of today. The procedure includes "definite fundamental instruction and a solemn vow" relative to sex attitudes. "A clean life is required for initiation into higher degrees."

The interdenominational feature of the fraternities' programs helps to annul prejudice and encourage open-minded respect for the denominational views of others when all are similarly trying to live rightly. Intermingling of the delegates at local or national conventions helps to further this tolerance.

Motivation and Rewards.—The preceding discussion of the philosophy and method has mentioned some of the motivations which doubtless serve to continue the interest of the members of the fraternities. The possibility of attaining office or of becoming delegate to a convention of the members very probably also motivates the boys and girls to earnest work in their groups.

Presumably the impulse of the religious nature at this age and the high idealism of these young people will often greatly motivate them. Indeed, sometimes they may need to be restrained, or at least to have their zeal carefully directed.

Certain pleasures come to the members through the athletic contests, camp life, and general social program. But on the whole the Pi fraternities apparently plan to hold and interest their members through an attractive program for righteousness. The degrees conferred are the rewards for progress. No emblems or special merits are given. The joys which come from good lives carefully and prayerfully planned and courageously lived are the "rewards" or consequences the youth is offered.

Evidences of Success.—The Pi fraternities report that “over 85 per cent make good in church membership,” and that many of their members go on to college and enter teaching, preaching, and mission work. “Thousands of testimonies and a marvelously clean record of the members give evidence of the wholesomeness of the philosophy and method.”

APPENDIX

CHURCH PROGRAMS FOR YOUTH

Millions of American young people are provided with leadership and activities under the auspices of churches and synagogues. Some organizations are purely local in character, some are promoted by church headquarters, and several of the organizations described in this book are locally sponsored and housed by churches. Description of the more strictly church programs would require at least another volume. All that can be done here is to list the most important general organizations and types of work, leaving it to the reader who desires further acquaintance to make his own investigations.

PROTESTANT GROUPS

The most extensive type of work is the Protestant Sunday school and the young people's program of the Protestant churches. In the promotion of standards and in field supervision, a considerable degree of cooperation is effected through the International Council of Religious Education, 203 North Wabash Avenue, Chicago, which represents some thirty-nine denominations. The Council publishes a monthly magazine called the *International Journal of Religious Education*. The Christian Quest movement, described as No. 39 of this volume, is promoted by the Council. In this organization and in the various denominational programs for youth are found many of the outstanding leaders in character education.

The International Society of Christian Endeavor is a Protestant organization, but is not limited to any one denomination. The address is Christian Endeavor Building, Boston.

Some of the denominations promote their work with young people through periodicals, pamphlets, and the field supervision of their education society or board rather than by means of a separate organization. This provides greater flexibility of program in adaptation to local situations. Correspondence with the headquarters of any denomination would bring detailed information regarding programs and proposals.

The most important of the strictly denominational organizations for young people are:

Baptist Young People's Union of America: 2328 South Michigan Avenue, Chicago, Illinois.

Luther League of America (United Lutheran Church in America): 1228 Spruce Street, Philadelphia, Pennsylvania.

Epworth League: Methodist Episcopal, 740 Rush Street, Chicago, Illinois; Methodist Episcopal South, 810 Broadway, Nashville, Tennessee.

Young People's Religious Union (Unitarian): 25 Beacon Street, Boston, Massachusetts.

National Young People's Christian Union (Universalist): 16 Beacon Street, Boston, Massachusetts.

The Protestant Episcopal Church has several societies for youth, including

Girls Friendly Society: 386 Fourth Avenue, New York, New York.

Young People's Fellowship: 291 Fourth Avenue, New York, New York.

Orders of Sir Galahad and the Fleur de Lis: 1 Joy Street, Boston, Massachusetts.

CATHOLIC GROUPS FOR BOYS*

Columbian Squires, ages fourteen to nineteen and twenty, sponsored by Knights of Columbus: 45 Wall Street, New Haven, Connecticut.

* The list of Catholic groups was supplied through the courtesy of Mr. J. J. Contway, Executive Secretary, Columbian Squires.

Mention should be made of the Boyology classes of the Knights of Columbus, through which fathers are helped in the understanding and guidance of youth.

Catholic Boys' Brigade of the United States: 316 West 85th Street, New York, New York.

St. Vincent de Paul Society: Independent units in each diocese and city.

Junior Holy Name Society: National Headquarters, 487 Michigan Avenue, N.E., Washington, D.C.

CATHOLIC GROUPS FOR GIRLS

Junior Catholic Daughters of America: 10 West 71st Street, New York, New York.

Junior Daughters of Isabella: 375 Whitney Avenue, New Haven, Connecticut.

Catholic Students' Mission Crusade: Crusade Castle, Shattue Avenue, Cincinnati, Ohio.

Christ Child Society, type of youth club, girls and boys: 608 Massachusetts Avenue, N.E., Washington, D.C.

Junior Alumnae of I.F.C.A.: 131 East 29th Street, New York, New York.

Federation of College Catholic Clubs: Newman Hall, 3743 Spruce Street, Philadelphia, Pennsylvania.

National Union of Catholic Women: Women's Section of the Catholic Central Verein, 7527 Virginia Avenue, St. Louis, Missouri.

The Sodality of Our Lady: 3742 West Pine Boulevard, St. Louis, Missouri.

Theta Phi Alpha Fraternity: 300 Manufacturers Trust Building, Rock Island, Illinois.

JEWISH GROUPS*

Agudath Israel Youth Council of America: 131 West 86th St., New York, New York.

Aleph Zadik Aleph: 512 Omaha National Bank Building, Omaha, Nebraska.

* The list of Jewish groups was compiled by Dr. Frank Astor, liaison officer between the National Child Welfare Association and the Bureau of Child Guidance, Board of Education, New York. The authors are very grateful to Dr. Astor for this and for his kindly cooperation and constant encouragement throughout the preparation of the manuscript.

American Jewish Congress, Youth Division: 122 East 42nd Street, New York, New York.

Avukah, American Students Federation: 111 Fifth Avenue, New York, New York.

Bnai Brith Hillel Foundation: Electric Building, Cincinnati, Ohio.

Council of Young Israel: 120 Wall Street, New York, New York.

Hechalutz: 1225 Broadway, New York, New York.

Junior Hadassah: 111 Fifth Avenue, New York, New York.

Masada, Youth Zionist Organization of America: 111 Fifth Avenue, New York, New York.

Intercollegiate Menorah Association: 63 Fifth Avenue, New York, New York.

Mizrachi Youth Organization: 1123 Broadway, New York, New York.

National Council of Jewish Juniors: 625 Madison Avenue, New York, New York.

Young Judaea: 111 Fifth Avenue, New York, New York.

Y.M.H.A. and Y.W.H.A.: Jewish Welfare Board, 71 West 47th Street, New York, New York.

Young People's League of the United Synagogue: Broadway and 122nd Street, New York, New York.

Young Poale Zion Alliance: 1133 Broadway, New York, New York.

Young Folks' Temple Leagues: Merchants' Building, Cincinnati, Ohio.

Young People's League of the Union of Orthodox Jewish Congregations: Amsterdam Avenue and 186th Street, New York, New York.

The Jewish Center, quarterly publication of the Jewish Welfare Board, contains a symposium on Jewish Youth Organizations in the March, 1929, issue.

INDEX AND CHART OF ORGANIZATIONS DESCRIBED IN THE TEXT

(Figures in parenthesis refer to pages of text)

No.	Name and address	Ages included	Approximate numbers	Date of organization
25	American School Citizenship League (197-199) 405 Marlborough St., Boston, Mass.			1908
27	American Society for the Prevention of Cruelty to Animals (Department of Humane Education) (211-213) 50 Madison Ave., New York, N.Y.	6-13		1897
34	Big Brother and Big Sister Federation (113, 123, 267-269) 425 Fourth Ave., New York, N.Y.		57,600 (1934)	1904
5	Boy Rangers (49-53) 186 Fifth Ave., New York, N.Y.	8-12	30,000 (1933)	1913
1	Boy Scouts of America (1, 11-25, 42, 108, 113, 123, 126, 213, 269, 274, 331) 2 Park Ave., New York, N.Y.	12-18	752,400 (1934)	1910
8	Boys' Brotherhood Republic (67-71) 1530-1536 South Hamlin Ave., Chicago, Ill.	14-18		1914
11	Boys' Clubs of America (2, 96-104) 381 Fourth Ave., New York, N.Y.		249,000 (1933)	1906
3	Camp Fire Girls (1, 2, 35-41, 108, 113) 41 Union Square, New York, N.Y.	11 up	133,000 (1933)	1912
39	Christian Quest Idea (331-336, 345) 203 North Wabash Ave., Chicago, Ill.	12-23		1928
19	Collier's Code (155-160) P. F. Collier & Son Co., 250 Park Ave., New York, N.Y.			1925
9	Four-H Club Work (2, 72-84, 91, 205) Department of Agriculture, Washington, D.C.	10-21	925,600 (1932)	1899
33	Friends of Boys (256-263) 139 Orange St., New Haven, Conn.		1200 (1935)	1906
2	Girl Scouts (1, 2, 26-34, 331) 570 Lexington Ave., New York, N.Y.	10-18	295,900 (1933)	1912
32	Girls' Service League of America (250-255) 138 East 19th St., New York, N.Y.			1908
6	Highlander Organization (54-59) Denver, Colo.	8-18		1914

INDEX AND CHART OF ORGANIZATIONS DESCRIBED IN THE TEXT.—
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No.	Name and address	Ages included	Approximate numbers	Date of organization
18	Iowa Plan (147-154) Character Education Institution, Chevy Chase, Washington, D.C.			1922
10	Junior Achievement (1, 2, 84-95) 33 Pearl St., Springfield, Mass.	10-21		1919
24	Junior Red Cross (1, 191-196) Washington, D.C.	6-18	5,645,400 (1933)	1917
12	Kiwanis "Brothers" and "Dads" (4, 107-114, 244) 520 North Michigan Ave., Chicago, Ill.			1915
23	Knighthood of Youth (182-190) National Child Welfare Association, 70 Fifth Ave., New York, N.Y.	6-13		1924
35	Knights of King Arthur and Queens of Avalon (270-277) Lock Box 776, Boston, Mass.	12-18		1893
28	National Association of Audubon Societies (214-219) 1775 Broadway, New York, N.Y.	All	4,000,000+	1901
30	National Recreation Association (227-239) 315 Fourth Ave., New York, N.Y.	All		1906
21	National Self-Government Committee (167-172) 80 Broadway, New York, N.Y.			1904
13	Optimist International Boys' Work Council (4, 115-121) 924 North 31st St., Milwaukee, Wis.		13,800 (1933)	1924
15	Order of the Builders (128-132) 159 North State St., Chicago, Ill.	14-21		1921
17	Order of DeMolay (1, 4, 123, 126, 136-143) 201 East Armour Blvd., Kansas City, Mo.	16-21		1919
16	Order of the Rainbow for Girls (133-135) McAlester, Okla.	12-18	150,000 (1933)	1922
22	Pathfinders of America (173-181) 968 Hancock Ave. West, Detroit, Mich.	6-18		1914
40	Pi Christian Fraternal Orders (337-344) 2326 Auburn Ave., Cincinnati, Ohio	Adults in prison 12 up		1905
7	Pioneer Youth of America (60-66) 69 Bank St., New York, N.Y.	8-16	900 (1931)	1924
14	Rotary Clubs' Boys' Work (4, 122-127, 244) 35 East Wacker Drive, Chicago, Ill.			1917
29	School Garden Association of America (220-226) 121 East 51st St., New York, N.Y.	6-18		

INDEX AND CHART OF ORGANIZATIONS DESCRIBED IN THE TEXT.—
(Continued)

No.	Name and address	Ages included	Approximate numbers	Date of organization
20	School Republic (161-166) 501 West Mt. Pleasant Ave., Mt. Airy, Philadelphia, Pa.			1896
31	Sportsmanship Brotherhood (240-249) Hotel McAlpin, New York, N.Y.			1925
38	Toc H (4, 322-330) International address: 47 Francis St., London, Eng.; temporary U.S. address: c/o Pryor Grant, Boys Bureau, 105 East 22d St., New York, N.Y.	16 up	3500 (1933)	1915
4	Woodcraft League of America (42-48, 295) Santa Fé, N.M.	All		1902
26	Young Citizens League of South Dakota (168, 200-207) Dept. of Public Instruction, Pierre, S.D.	6-13		1912
36	Young Men's Christian Association (1, 4, 85, 90, 108, 113, 126, 244, 269, 278-300, 302, 331-333) National Council, 347 Madison Ave., New York, N.Y.	All		1851 (in U.S.)
37	Young Women's Christian Association (4, 85, 90, 108, 113, 301-321, 331-333) National Board, 600 Lexington Ave., New York, N.Y.	All		1866 (in U.S.)

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